The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, No. 7.—WHOLE NUMBER 1204.

JOHN HECKER, PROPRIETOR. NEW-YORK, APRIL 15, 1854.

AT No. 111 BROADWAY,
IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

IN TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 7 " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A. M.
CHURCH OF THE TRANSFIGURATION......¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn.......... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22 }
23 } Rogation Days.
24 }
25. HOLY THURSDAY, OR THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

THE CHURCH AT HOME.

New York.—It is understood that the late JOHN NOBLE, Esq., known for half a century as a most worthy and respected merchant of this city, has made by his will the following bequests: To the New York Bible and Prayer-Book Society, $2,000; to the Protestant Episcopal Tract Society, $2,000; to the Diocesan Missionary Society, $2,000; to the Institution for Deaf and Dumb, $2,000; to the Orphan Asylum, $2,000; Half-Orphan Asylum, $2,000: in all, $12,000. The several sums are to be paid over on the 1st of May.

BETWEEN THE 22d of March and the 2d of April, inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows: At St. Luke's, Brooklyn, *twelve;* church of the Messiah, Greenbush, *thirteen;* Grace church, Albany, *twenty-three;* Trinity, Albany, *twenty-three;* St. Peter's, Albany, *twenty-four;* Holy Innocents, Albany, *ten;* St. Paul's, Albany, *twenty-eight*, *one* of them being from the church of the Messiah, Greenbush; Christ church, Hampton, *three;* St. Mark's, Hoosick Falls, *two;* Grace church, Waterford, *nine;* St. John's, Cohoes, *twenty-one*, besides *one* sick person in private; Trinity church, Lansingburg, *twenty-nine*, *one* of them being from St. Paul's, Troy; Trinity, West Troy, *fourteen*, *one* of them being from Holy Innocents, Albany; St. Luke's, Mechanicville, *six;* church of the Holy Cross, Troy, *eighteen*, St. Paul's, Troy, *twenty-seven*, *fourteen* of them being from St. John's, besides *two* sick persons in private: in all, 266. On all these occasions, the Bishop preached, and on all but one addressed the candidates.

ST. LUKE'S church, Brooklyn, after having undergone enlargement, was re-opened for Divine service on Wednesday, the 22d of March.

Western New York.—The rector, wardens, and vestrymen of St. Luke's parish, Jamestown, Chautauque county, having undertaken to build a church and parsonage, have issued a circular appeal for help, after doing their best to help themselves. For this work $6,000 are required, $4,000 of which have been subscribed by members of the parish, on condition that the $6,000 be raised. Four persons have subscribed $500 each; three, $250 each; and all the others quite as much as could be expected from their circumstances. The parish is a missionary parish; and was started only nine months ago, under the charge of the Rev. LEVI W. NORTON; the services being held in the chapel of the Academy, which was rented at $40 a-year. The town has about 3,000 inhabitants, the county about 50,000; and Mr. NORTON is the only settled clergyman of the Church in the county. The mission is the centre of a series of outposts—villages ranging from 100 to 500 inhabitants, and many of them calling strongly for the ministrations of the Church. The following document is sanction enough for the undertaking and for the appeal:

> *To the Clergy and Laity of the Diocese of Western New York and elsewhere:*
>
> DEAR BRETHREN—The Rev. L. W. NORTON, a Presbyter of this Diocese, Rector of St. Luke's Church, Jamestown, Chautauque County, and Missionary authorized by the Wardens and Vestry of said Church, is making application for aid to complete the erection of a Church and Parsonage in Jamestown; he will explain the urgent circumstances of the case arising out of the locality, the strenuous and liberal efforts of the feeble flock, the demand for the Church in that section of the Diocese, the inadequate supply of the Clergy in the county, and the pressing need of the fostering hand and liberal sympathy of the Clerical and Lay brethren in this important undertaking.
>
> I earnestly and warmly commend him and the object to the favour and liberality of the Clergy and Laity of the Diocese, and to the pious and liberal everywhere, and I pray that GOD may open the hearts and hands of all to aid him in this holy enterprise. I remain affectionately and faithfully Yours,
>
> WM. H. DELANCEY
> Bishop of the Diocese of Western New York.
> *Geneva, Western New York*, Feb. 7, 1854.

New Jersey.—On Thursday, March 30, in Christ church, Allentown, the Rev. Messrs. GOODWIN and BRADEN (of the Diocese of Western New York) read evening prayers, and the Bishop preached.

In the evening, in Christ church, Bordentown, the Rev. Mr. NORRIS (of the Diocese of Pennsylvania) read prayers; the rector elect, the Rev. Mr. GOODWIN, catechised the children, and the Bishop examined them, preached, and confirmed *seven* persons. The Rev. Mr. BRADEN was present.

On Sunday, April 2, (fifth in Lent,) in the temporary chapel at Pemberton, the Rev. Mr. BRADEN read evening prayers; the Rev. Mr. HALLOWELL, the minister, catechised the children, and the Bishop examined them, preached, and confirmed *one* person.

In the evening, at St. Andrew's church, Mount Holly, the Rev. Mr. BRADEN read prayers; the rector, the Rev. Mr. MOREHOUSE, catechised the children, and the Bishop examined them, preached, and confirmed *one* person.

On Monday, 3, in Trinity church, Moorestown, the Rev. Mr. GERMAIN read evening prayers, and the Rev. Mr. MITCHISON (of the Diocese of Pennsylvania) catechised the children, and the Bishop examined them. In the evening, the Rev. Mr. GERMAIN read prayers, and the Bishop preached. The Rev. Mr. MITCHISON was present.

On Tuesday, 4, in Trinity Church, Fairview, the Rev. Mr. GERMAIN read evening prayers, and the Bishop catechised the children, and preached.

In the evening, in St. Stephen's church, Beverley, the Rev. Mr. GERMAIN read prayers, and the Bishop preached, and confirmed *one* person.

On Saturday, 8, in St. Paul's church, Camden, the Rev. ELVIN K. SMITH and the Rev. Mr. OGILBY (of the Diocese of Pennsylvania) read evening prayers; the rector, the Rev. Mr. LYBRAND, catechised the children, and the Bishop examined them.

In the evening, the Rev. Mr. SMITH read prayers, and the Bishop preached. The rector and the Rev. Mr. HOFFMAN were present.

On Sunday, 9, (next before Easter) in St. John's church, Camden, the Rev. Mr. SMITH, the missionary, read evening prayers and catechised the children, and the Bishop examined them, preached, confirmed *twenty* persons, and administered the Holy Communion, assisted by the Rev. Mr. HOFFMAN; the Rev. Mr. CONEY (of the Church of England) reading the Epistle.

In the afternoon, in the church of the Ascension, Gloucester, the Rev. Messrs. SMITH and CONEY read prayers, and the rector, the Rev. Mr. BARTLETT, catechised the children, and the Bishop examined them. He also baptized the rector's infant child. The Rev. Mr. HOFFMAN was present. In the evening, the Rev. Messrs. SMITH and CONEY read prayers, and the Bishop preached, and confirmed *five* persons; the rector reading the Preface. The Rev. Mr. HOFFMAN was present.

Maryland.—The *Banner of the Cross* states, on the authority of a private letter from a friend in the neighborhood, that the "old Wye church," Queen Ann's county—the oldest church with entire walls now standing in this diocese—is undergoing a thorough restoration. It was built in 1717, as a chapel of ease, upon the site of a former chapel. Some years ago, when it needed repair, it was judged best to abandon it, and to build a new chapel in another district; but it is now found that the old church is greatly needed to meet the increasing wants of its own neighborhood. It is expected that the consecration will take place in June next. There are not a few descendants of the fathers who once worshipped in this ancient sacred edifice, who will no doubt desire to give some permanent expression of their interest in its revival and renovation—as a chancel-window, an altar-cloth, or something else which they may deem appropriate.

Alabama.—The new church of St. John's, Mobile, is in course of enlargement, to make room for the crowds which throng it. The Rev. J. H. INGRAHAM is the first rector of the parish, and has been in charge of it only about four months. He has been urged to take the ministry of Christ church, lately made vacant by the death of Mr. KNAPP, but prefers to remain with his flock, which consists mainly of the "LORD's poor." If he ministers as well as he writes, we do not wonder that his flock loves him and prospers under his care.

A CORRESPONDENT of the *Church Herald*, writing of Bishop COBBS' late visitation in North Alabama, makes the following encouraging paragraph:

> If the parishes yet to be visited present their average number of candidates for this Apostolic rite, the whole number of confirmations to be reported at our next Diocesan Convention will be considerably larger than that of any previous year. And we think we have good reason to believe that the Church in Alabama is increasing in spiritual might, in the extent of her influence, and in the confidence "of them that are without," still more than in the number of her members. Although it is, of course, comparatively a day of small things with us as yet, the signs of the times give promise that she will ere long become the nursing mother of *many* children. She is, therefore, endeavouring, though her means are small, to provide shelter for them till they be meet for the Church triumphant. A goodly number of new churches are in process of erection throughout this Diocese. Five, we believe, viz: St John's, Mobile; St. Luke's, Cahawba; St. Andrew's, Macon; St. Michael's, Marengo; and St. John's Tuscumbia; all gothic, are quite, or nearly, ready for consecration. Two others, viz: Trinity, Mobile; and St. John's, Montgomery; both to be large and costly edifices, and are partly built; several more are either commenced already or very soon to be commenced. Our greatest want, and it increases daily, is *more ministers*. Our fields if not already "white unto the harvest" are certainly *ready* to *receive the seed*.

Indiana.—Between the 5th and 26th of March inclusive, the Rt. Rev. the Bishop of the Diocese confirmed as follows: St. James' church, Vincennes, *five;* Christ church, Madison, *nine;* St. Stephen's, Terre Haute, *ten:* in all, *twenty-four*. On these and various other occasions within the same period, we find him preaching, lecturing, baptizing, administering the LORD's Supper, catechising, and making addresses.

California.—The Domestic Committee are evidently throwing great vigour and spirit into their branch of the service, under the able and energetic conduct of the Rev. Dr. VAN KLEECK, their new Secretary and General Agent. They have lately adopted the plan of sending forth an *Occasional Paper*, similar to that of the Foreign Committee. The first number of this *Paper* has just made its appearance; giving, among other things, some very important matter received from the Bishop of CALIFORNIA, from which we extract the following:

> We reached San Francisco Sunday morning, January 29th, at an early hour, and were received as soon as the steamer touched the wharf by a committee of Trinity church, (the Rev. Mr. WYATT's,) appointed for that purpose, by whom we were conducted to lodgings which had been provided. I feel happy in stating that our reception has been all that we could have desired, and nothing has been omitted by the Churchmen of California, either at San Francisco or other places, to give us a warm-hearted welcome, and make us feel at once that we were among friends.
>
> On that Sunday, at the request of Mr. WYATT, I preached, morning and evening, in Trinity church.
>
> On the fifth Sunday after Epiphany, January 5, I preached in Grace church, and administered the Holy Communion, assisted by the Rev. ORANGE CLARK, D. D. Grace church is under the Rectorship of the Rev. Dr. VER MEHR, who at present is absent from the city, being engaged in founding a school at Sonoma.
>
> January 10, I went to Sacramento, where the next day was spent in becoming acquainted with the Church people, preparatory to my officiating on Sunday. Septuagesima Sunday, January 12, I officiated, morning and evening, in the Methodist house of worship, which had been kindly offered us for that purpose. In the afternoon I also baptized two children. Sacramento has 14,000 inhabitants, and with an able rector would in one year have a large and strong parish. They already offer a most ample support to the right kind of a man, and could one be found, would proceed at once to the erection of a church edifice. It is the second city in this State, and is rapidly increasing.
>
> Sunday next I have an appointment at Stockton. We want labourers here of talent, for none others need come; and there are at least six places in this Diocese where, in less than one year strong, self supporting parishes can be built up. If the Churchmen of the East will liberally sustain this Diocese for a few years, it can be one of the strongest in the country. This, however, must be done. For a time a parish needs fostering, for the spirit which is to support the Church is yet to be created. The different denominations about us understand this, and the Methodists and Presbyterians are sending out funds most lavishly to found congregations. Their plan is to sustain them for one year, after which they can generally sustain themselves. What are we doing? Really nothing. There is no use in having a Missionary Bishop without either men or funds to carry out his work. Yet such is precisely my situation. The Church list at present actually stands thus:—
>
> The Rev. Mr. WYATT, Rector of Trinity church, San Francisco.
> The Rev. Dr. VER MEHR, Rector of Grace church, San Francisco, at present residing in Sonoma, in charge of a school.
> The Rev. ORANGE CLARK, D.D., officiating temporarily in Grace church.
> The Rev. JOHN MORGAN, officiating in the neighbourhood of San Francisco, without any settled charge.
> The Rev. JOHN REYNOLDS, Chaplain U. S. Army at San Diego.
>
> The Rev. Mr. WYATT is therefore the only permanently settled rector in California. Nor is there a Church edifice or a settled clergyman out of San Francisco. Where are our young men who can risk something for CHRIST's sake? Where are the funds which should be contributed by those at the East whom the California gold has made rich? The precious time is passing by, and others are occupying the ground, while we look in vain for the men and the money with which to do anything.

THE CHURCH ABROAD.

England.—From the following correspondence, it appears that the subject of private confession has again been agitated. The Rev. Mr. GRESLEY, of the Diocese of Chichester, seems to have laid himself open to the charge of encouraging and practising Auricular Confession, whereby he had involved himself in difficulty with his Diocesan. The following memorial to the Bishop was numerously signed by the clergy of the Diocese:

> *To the Right Reverend the Lord Bishop of the Diocese:*
>
> We, the undersigned Clergy officiating and residents in Brighton and Hove having been invited by the Protestant Defence Association to attend a public meeting which they proposed, and still intend to hold, for the open discussion of certain controverted points of doctrine and practice, unanimously deemed it best to send them an answer, a copy of which we enclose, declining their invitation.
>
> Your Lordship's opinion, which you kindly permitted to be communicated to us, gives us, as we conceive, a proper ground of explaining a little more fully our sentiments to our Diocesan. We felt that it would be inexpedient that the Clergy should be present at a meeting likely to involve painful personalities between Clergy of the same town, and local questions of facts. These facts, it may, indeed, be most important to elicit and divulge, as materially affecting the social and spiritual welfare of the community; but, as Clergy, we should deem ourselves out of place if we were to attempt to investigate and judge such points in the large public meeting anticipated.
>
> On the other hand, we avail ourselves of this opportunity to assure your Lordship that we heartily subscribe to your judgment on Auricular Confession, namely, "that the practice really undermines, instead of strengthening the conscience and religious principles and feelings, besides being directly opposed to the mind and intentions of our Church, as well as to the Holy Scriptures;" and we further rejoice to know that the Archbishop of this Province and Primate of our Church has, in perfect coincidence with your Lordship, denounced Auricular Confession as equally unscriptural in principle, and mischievous in practice.
>
> And yet, we can well conceive that many and peculiar difficulties may have hitherto impeded the decisive exercise of your authority inhibiting the practice complained of; especially considering the great kindliness and benevolence which have always characterised your proceedings amongst us. But whenever, in your Lordship's judgment, the time for decisive interference shall arrive, our present address will assure our Diocesan that we shall most gratefully hail any exercise of his Episcopal authority which will tend to purify the Diocese from this perversion of doctrine and practice.
>
> We believe also that in respectfully tendering the expression of our unanimous feelings, we discharge a duty which we owe to the cause of Scriptural truth, to the interests of our beloved Church to our own characters as her Ministers, to the peace and satisfaction of many valued Christians of the laity whose minds are now agitated and pained on this subject, and to your Lordship as our Bishop.
>
> We desire, finally, to assure your Lordship that we shall not fail to offer up our earnest supplications, that the GOD of all grace and wisdom may guide and sustain you in this, and in all the numerous and difficult duties of your high office in the Church of CHRIST.
>
> And we subscribe ourselves, with the greatest respect, your Lordship's dutiful and affectionate Clergy.

Here is the reply of the Bishop:

> 43 Queen Anne street, 2nd March, 1854.
>
> REVEREND AND DEAR BRETHREN,—The subject, brought so impressively before me in your affectionate address, received on the 17th ult., has, for full two years, I may safely say, never been long absent from my mind. Difficult of treatment in itself, it has in Brighton been rendered doubly and trebly so, by the measures which have so unfortunately, and so unadvisedly, been resorted to.
>
> My opinion and judgment have never for an instant wavered nor have my intention and resolution faltered, as to the step which long since I announced, and which I still see to be the proper one for me to take. But the agitation which has been excited, and the partisanship which has in consequence prevailed, have been grievous impediments in my way. They have fettered my movements, by exposing me to the charge of acting from no better motive than the influence of pressure. This, however, would not of itself have delayed me; but I felt far more strongly the certainty of a greater evil. I felt that I could scarcely hope, in the excitement which has prevailed, to obtain from all the inhabitants of Brighton, that calm and unprejudiced consideration of even an official declaration of my views and opinions, without a fair prospect of which I could not, with propriety, put them forth; for I have never proposed to use authority, without a previous exposition of reasoning and argument. The question is one on which the exertion of mere force and power, unsupported by other means, will not accomplish good without a great, and, for a time, possibly a preponderating portion of evil; and this is the order in which, from the first, I proposed to proceed: to set forth publicly, and to support by argument, that which I am convinced is the true mind and intention of our Church on these matters, and which Mr. GRESLEY's treatise concerning them does, in my judgment, contravene, and injuriously exceed. Having done this, or rather in doing it, to exhort Mr. GRESLEY carefully and prayerfully to reconsider his statements and opinions. Should the issue be, and I humbly and most earnestly pray GOD it may, that he shall be enabled to relinquish the erroneous views he has hitherto unfortunately maintained, and no doubt acted upon, I shall be ready, upon his being duly nominated to me for that purpose, to license him as an Assistant Curate in Brighton. In any event, I shall, at the time signified, require him to apply for such a license, which, if he continues to advocate the views and principles asserted in his *Ordinance of Confession*, I shall, as he has long known, refuse, and found my refusal upon the erroneousness of that book. He will then be in a condition to appeal to an Ecclesiastical Court as to the lawfulness of my refusal; and I will do every thing in my power to waive impeding technicalities, should any arise, so as to obtain a judgment upon the merits of the question. By this mode of proceeding, I shall obviate the disadvantage, which it has been a chief object with me to avoid, of procuring for Mr. GRESLEY's views, the favour which would recommend them, if their author was exhibited as a martyr. And your address has been valuable to me, both for its own sake, from the brotherly regard I entertain for each individual of the numerous body who have subscribed it, and likewise because it has called upon me for action, and opportunity opened a way for it, at a time when I cannot but hope and think very, very many will be glad to cease from strife, unseemly, however pure the motives which on either side have impelled to it, and to attend to the counsels of one who prays he may ever remember that he is a Minister of the Gospel of Him, of whom the HOLY SPIRIT foretold, "He shall not cry, nor lift up, nor cause his voice to be heard in the street."—Is. xlii. 1, Matt. xii. 19.
>
> Yourselves, then, together with Mr. GRESLEY, and Mr. ARTHUR WAGNER, and your respective flocks, may look for as speedy a fulfillment as possible of the purpose to which I am thus anew pledged. And so, once again, commending and thanking you for your discreet and proper conduct throughout, and humbly committing you to the protection and guidance of our dear LORD and Master, I remain, Reverend and dear brethren, your faithful friend and Diocesan,
>
> A. T. CICESTR.
>
> To the Rev. H. V. ELLIOTT, the Rev. W. M. DU PRE, and the other Clergy of Brighton and Hove who signed the address to me, dated Feb. 15, 1854.

THE REV. WALTER KERR HAMILTON, Precentor of the Cathedral church of Sarum, has been appointed to the vacant Bishopric of Salisbury. The nomination seems to have given the greatest satisfaction. Of his peculiarly close personal relations to the late Bishop, and the harmony of views and of judgment that subsisted between them, the *English Churchman* thus speaks:

> The Bishop Designate was the intimate friend and laborious coadjutor of the late Bishop at Oxford, when the former was Tutor at Oriel, and the latter had a cure of souls in St. Peter's in the East; and shortly after Dr. DENISON's elevation to the Episcopate he gave Mr. HAMILTON the Precentorship, which he has held up to this time. Ever since that period the Precentor has been the Examining Chaplain, the confidential friend, and trusted counsellor, of his Diocesan. Every effort originated or sanctioned by the late Prelate—and they were all earnest, thoughtful, conscientious efforts,—whether for the preservation of the established land-marks of the Church, for the revival of Convocation, the maintenance of discipline, the adherence to sound doctrine, the defence of the ritual and formularies of the Church, and the careful guardianship of her rights, privileges, and legitimate influence—met with the cordial, sincere, and unfaltering support of the Rev. gentleman just appointed to the vacant Diocese. The truest and most affectionate regard—never varying and never suspended—existed between them, and Dr. DENISON, at the moment of departing this life, held in his hand that of his old College-friend and fellow-worker in the vineyard of the Church.

It is proposed, by way of public Memorial to the late Bishop, to restore the Chapter House of his cathedral, an object which he is known to have had earnestly at heart, from the first year of his episcopate to the last. A committee of a very influential character have the matter in charge.

THE REV. JOHN PRIDEAUX LIGHTFOOT, M. A., Rector of Wootton, Northamptonshire, has been elected to the Headship of Exeter College, Oxford, recently made vacant by the death of the Rev. Dr. RICHARDS.

THE RT. REV. DR. JACKSON, Bishop of LINCOLN, formerly rector of St. James', Westminster, will take his seat in the House of Lords forthwith, in consequence of the death of the Bishop of SALISBURY. Dr. DENISON's successor in the Bishopric of Salisbury will not have a seat until another vacancy in the Episcopal Bench occurs.

IN THE HOUSE of Commons, Mr. HEYWOOD, who seems to think it the chief end of man to make invasions of one kind or another on the Church, has lately moved for an address to the Crown for a copy of a document in Lambeth Library, relating to alterations in the Prayer-Book. The document in question originated as follows: In 1689, the King issued a Commission to ten Bishops and twenty Priests, to consider what changes could be made in the order and worship of the Church, in order to remove existing prejudices. The *English Churchman* makes the following account of what took place on the meeting of the Commissioners:

> Bishops MEW and SPRATT, and Drs. JANE and ALDRICH, soon withdrew from the conferences of the Commissioners: others never attended at all. Dr. JANE was elected Prolocutor of the Lower House of Convocation, by a majority of two to one over Dean TILLOTSON, from whose presidency it was hoped that the objects of the Royal Commission would be forwarded in Convocation. Whenever the document moved for by Mr. HEYWOOD shall appear in a "blue book," many persons will be considerably astonished, and some will be disappointed, at seeing the trifles which were mixed up with the more serious alterations proposed by the Commissioners. It will be well to give a few specimens of both classes of alterations:—
>
> Nonconforming Ministers joining the Church to be *conditionally* ordained.
>
> Chanting in Cathedrals to be abolished.
>
> The Absolution to be read by Deacons as well as Priests.
>
> The Communion to be administered to persons while sitting in their pews, if they prefer it.
>
> The *Gloria Patri* to be used at the end of the last Psalm for the day, not at the end of each Psalm.
>
> The Versicles after the LORD's Prayer to be said kneeling, to prevent the trouble of changing the posture.
>
> Sponsors to be omitted if parents desire it.
>
> Well may Bishop SHORT, in his history, say that "in looking at the alterations proposed, there are several particulars which seem to be unimportant."

A contemporary pamphlet, attributed to Dr. SHERLOCK, runs some sharp slivers under the nails of this Commission, which are well worth reproducing now for Mr. HEYWOOD's special benefit:

> Whether there be any necessity of such alterations in the Liturgy; if there be any, for the satisfaction of the members of our Church, who generally believe there is none, why is not this necessity made appear? If there be none, whether it be for the reputation of the Church to be so frequently meditating unnecessary alterations? If not necessary, whether they are intended for the sake of the Church or for the satisfaction of Dissenters? If for the sake of the Church, should it not be first inquired whether the Church desires it, and what alterations she requires? Should not the Convocation, then, have first met and considered before the Commissioners had troubled themselves to make such alterations? If for the sake of the Church, why should anything be altered which hath the general approbation of the true members of the Church? If for the satisfaction of Dissenters, do they know what will satisfy Dissenters? Can any alterations in the prayers satisfy them who declare against all forms? Whether they ought not to have as tender a regard to the members of our own Church as to the Dissenters? If such alterations should make a schism, would it not prove of more consequence than this present schism?

Doubtless Mr. HEYWOOD and those who act with him are anxious to carry some such measure through before the revival of synodal action in the Church. We shall be much mistaken, if their course have any other effect than to hasten the very thing which they wish to anticipate. The *Morning Chronicle* makes the following apt comments on the matter:

> We cannot look at the matter in any other than a literary light. For any practical purpose, it would be just as rational to dig up what remains of the mortal forms of BURNET and TILLOTSON, as to disinter these disjected members of that forgotten scheme; a scheme so foolish that its very authors—BURNET especially—take occasion to be piously thankful that it failed. The scheme is, of course, familiar to our readers. Just after the Revolution and the passing of the Toleration Act, the Presbyterian party extracted from the Calvinist King a Royal Commission to consider certain alterations in the Book of Common Prayer—ostensibly with the view of conciliating Dissenters, but really with the object of cutting down the Church of England to a dissenting conventicle. The Commission was, of course, a one-sided affair; for the few persons representing old Church of England principles who were nominated on it, either denied its legality, or refused, after its first sitting, to attend its deliberations. The general scope of the alterations suggested has been long known. The veriest tyros in liturgical subjects know how it was proposed to change the Lessons, to abolish the daily service, to expunge the doctrine of absolution, to get rid of the surplice and of the necessity of episcopal ordination, to abolish kneeling at Communion, and the cross in baptism, and the cathedral service, to excise the Athanasian Creed, and to leave several things to the choice of ministers. In a word, the object was to Puritanize the Church of England. We are not aware whether Mr. HEYWOOD proposes to found any practical measure on his motion; but if all this fine scheme was scouted by the indignant reclamations both of Parliament and the Church in 1689, does he candidly think that 1854 is more favourable to the consideration of so wild a plan?
>
> A flaming account is extant of what the Commissioners' handiwork amounted to. "New collects were drawn up with elegance and brightness of expression, and a flame of devotion." These, we are assured, were a joint contribution, being "first prepared by Dr. PATRICK; Dr. BURNET added to them further force and spirit; Dr. STILLINGFLEET examined them with great judgment, carefully weighing every word in them; and Dr. TILLOTSON had the last hand, giving them some free and masterly strokes of his sweet and flowing eloquence." It is not, perhaps, too much to have waited 165 years for this transcendent effort of BURNET's force, and TILLOTSON's sweet and flowing eloquence. Time, perhaps, has turned the good wine tawny; but we should like to have a specimen of the latitudinarian vintage. The Church of England, perhaps, will be thankful that it has not exchanged—and when it sees this dainty dish, it will be more than ever resolved that it never will exchange—the honoured devotions of universal Christendom for any modern Archbishop's "free and masterly strokes. And as relates to Mr. HEYWOOD, we think he would do as well in routing out the bone-yards and laystalls of the parish of Lambeth as in ferreting out the dust and ashes of Lambeth library.

THE TRUTH.—Infidelity requires greater credulity to be attached to its unsupported word, than Christianity does faith to the strongest evidence.—MORGAN.

THE WORLD ABROAD.

England.—The *Europa*, with three day's later intelligence from Europe, brings us nothing of special interest, in war, politics, or religion. The decisive moment when preparation is exchanged for action had not yet arrived. The belligerent aspect of affairs had in no degree softened. No hope was entertained of a favourable disposition in the Czar, and it was even reported that Count NESSELRODE had communicated to the English and French Consuls that the Emperor will give no answer at all to their joint summons.

The *Cambria* and *Niagara* had both returned from Malta, and were speedily to be dispatched on a second vogage. Many other vessels are being fitted for the transportation of troops.

The second division of the Baltic fleet under Admiral CORRY, after having been inspected by the Queen and Prince ALBERT, had sailed for its destination.

SOME OF THE leading agitators in the Preston strike have been taken into custody, for interfering with the employment of hands brought from other parts of the kingdom.

IN THE HOUSE of Commons, Mr. DRUMMOND begged to ask the noble Lord, the member for the city, whether Her Majesty's Ministers intended to lay before this House the convention and agreement which had been entered into between this and the French Governments, declaring the objects to be attained by the war which they had undertaken conjointly, and the means by which they had intended to effect the same?——Lord J. RUSSELL was understood to say that notes had been exchanged on the subject, but, as the negotiation was still pending, he could not, under the circumstances, lay the papers upon the table.

France.—The naval preparations for war are not so forward as was supposed, and the Emperor is said to have expressed his great displeasure at the remissness of the heads of the department. Things are now in better train. The subscription to the National Loan had reached 400,000,000 francs, although but 250,000,000 were called for.

MUCH SENSATION has been excited by the suppression of a pamphlet announced for publication in Paris, entitled, "The New Map of Europe." Copies, however, have found their way to some of the English newspapers, who have published a translation of the pamphlet *in extenso*. The writer points to the increase of th Russian navy—so unnecessary for the protection of her own proper dominions—as indicating that the Emperor NICHOLAS contemplates executing the ambitious designs to his predecessors—that the only remedy for this is to reduce Russia to her original and legitimate limits—that the best plan would be to give back Finland to Sweden, Poland to Prussia, the Crimea to Turkey, Moldavia and Bessarabia to Austria, and the Trans-Caucasian countries also to Turkey.

Greece.—According to published accounts in the Austrian and German newspapers, the insurrection is spreading; but other accounts, equally reliable, make a contrary statement. The former say that Suli, and nearly all the southern maritime districts, have risen, and that TSAVELLAS is proclaimed Commander in Chief of the insurgent army. Letters dated March 9th mention the taking the town of Arta by the insurgent Greeks, and that numbers of men had joined Captains KRONIA and JAKO, who had possession of the districts of Armona, Demeko, and Karditza, within 12 hours of Volo. We have, however, two days later than the above, (to the 11th,) brought to Constantinople from Syra, by the Liverpool steamer *Melita*, confirming previous reports that the Turks had attacked the insurgents at Arta, driven them across the frontier, and only stopped when fired upon by the Greek regulars. There are various embellishments to the above, which we need not occupy our space by repeating. Perhaps the true state of the case is, that the insurrection, though temporarily suppressed, is far from being extinguished.

Russia and Turkey.—Count NESSELRODE is stated to have declared to the French and English Consuls, that the Czar would make no answer whatever to the joint demands of the two Western Powers. No favourable symptoms has shown themselves at St. Petersburgh, and the door seems shut upon hope of pacific arrangement. It remains now to be seen wha course the other Powers will decide to pursue, upon which the issue and duration of the struggle so much depends. There appears to be no change in the shuffling and selfish policy of Prussia. What influence this may have upon Austria remains to be seen; bu it is quite evident that at present Turkey can rely only upon England and France for active assistance. Turkey has made a formal agreement not to negotiate with Russia without England and France; also to grant certain rights and privileges to the Christians in her dominions, whereby their position will be raised and improved.

From the Danube the news is scanty and of little interest. There have been skirmishes at Kalafat, but with slight loss of life. English and French officers are now employed by OMAR PASHA in arranging the details of the various projected operations. It is generally known that the Turkish troops now in the Bulgarian ports and fortresses on the Black Sea, will march to Shumla in the month of April, in order to make room for the Anglo-French auxiliaries, who on their arrival, will asssemble somewhere near to Constantinople, and repose for a time from the fatigues of their voyage.

None of the auxiliary troops will be sent to the Danube, but the reserve division of the French General FOREZ will perhaps be posted in Roumelia to the south of the Balkan. A strongly entrenched camp is being formed at Fokshany. Marshal ST. ARNAUD's quartermaster and eight other French and English officers are at Shumla. OMAR PASHA removed his head-quarters from Shumla to Rustchuck on March 19.

For The Churchman.

DEAR MR. EDITOR: On Wednesday last, seventeen young ladies went out from St. Mary's Hall into the world, to carry everywhere the impress and the influences of the Church. The services of the day were very interesting. Before a very large assembly of friends, compositions were read by the class, in all the modern languages and in Latin, which reflected infinite credit on themselves and their teachers in the accuracy of their style and pronunciation, while the English compositions, full as they were of the feeling which springs from the hearts of Christian women, gave ample evidence of the careful and correct training of their intellects. When the pieces had all been read, the company, followed by the Bishop and four priests robed, preceded the class into the beautiful chapel of the Holy Innocents, where, after an anthem, and the giving of the testimonial with the benediction, the Bishop delivered an address. The burden of his counsel to the children that went from under his paternal roof, was the wise man's solemn thoughts: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." He warned them of the worthlessness of all accomplishments not sanctified by consecration to GOD, and urged, with all a father's anxious love for their young hearts, that their feet should never wander from the path, to which GOD's word was the light, and in which the Church of CHRIST, their faithful Mother, had led their young steps.

The day closed with a musical rehearsal, which evinced great proficiency and taste on the part of the scholars, and faithful skill from the teachers.

Churchmen have cause to thank GOD, that on the banks of the beautiful Delaware, stand two such nurseries for GOD as Burlington College and St. Mary's Hall, where their lambs may be fed for CHRIST.

April 4th, 1854. *

COMMUNICATIONS.

For The Churchman.

LIFE IS LENT.

Life is Lent; its joyous days
Come and go like Sabbath rays;
Long the vigil we must keep,
While in anguish oft we weep,
Waiting for that Easter light,
Which shall change our faith to sight.

Life is Lent; its tender ties
Bide with bitter memories;
Broken vows and loved ones lost,
Heart and bark by tempests tost,
Billows dark upon the main:
When shall morning break again?

Life is Lent; O, use it well!
Blest the secret, silent spell,
That our thoughtful moments bear;
Spirit-watch and earnest prayer,
These are better things than mirth,
Binding down the soul to earth.

Child of God, repent to-day;
Cast not yet thy soul away;
Hold thy way in sweet content,
Free from gloom or merriment;
Which shall change thy faith to sight.

Lent, 1854. W. A. W.

For The Churchman.

STRENGTH FOR THE JOURNEY.

Strength for the journey! I am weak,
  And foes unnumber'd throng the way;
Clouds veil the distant land I seek,
  And fears too oft obscure the day:
Strength for the journey, heavenly Friend!
By Thine own weary life-work, lend
  Thine arm to be my staff and stay.

Strength for the journey! let me go,
  Uplifting eye and heart to Thee;
Through all the devious pathway show
  Thy patient footsteps unto me;
As Israel through the desert pressed,
Led by Thy hand to Canaan's rest,
  So Thou my guiding pillar be.

Strength for the journey! far and high
  The pearly gates of Eden stand;
Toiling unaided, wearily,
  How shall I reach the better land?
Leaning on Thee, my only stay,
Oh, gentle Saviour! point the way,
  And guide and hold me with Thy hand.

New York, March, 1854. M. N. M.

For The Churchman.

CONTROVERSY.

The very idea of *controversy* is shocking to the minds of some good people. They can think of it in no other light than as a breach of charity. It may be so: but not necessarily. Controversy itself need not be uncharitable. The spirit, temper, and manner in which it is conducted, may be. So may prayer be hypocrisy; alms-giving, pride and selfishness, and perhaps a base artifice in furtherance of wicked designs; and sacraments, superstition. But what good man will therefore depreciate prayer, alms-giving, and sacraments. The essential idea of controversy is, endeavouring to *turn against** any particular thing or opinion, those whom we desire to influence, by arguments in opposition to it, and by answering arguments that may be brought in favour of it. This may be done in a wrong cause, and then is itself wrong, although it may be done with good intention; when it is only an error of judgment, and not to be harshly treated. If, however, the wrong judgment has been occasioned by general indifference to the truth, or wilful neglect of means of attaining to a right judgment, or a selfish and dogged obstinacy of individual opinion, then the wrong judgment itself is sinful.

Controversy may be maintained for a right object, and yet in an improper spirit or manner. Then also it is wrong, and may be uncharitable; and often does serious injury to the cause in which it is professedly engaged.

It may be resorted to, or unnecessarily kept up, for an object of too little importance; thereby serving only the purposes of strife, with no proportioned benefit. Then, too, it is wrong, and endangers a breach of charity. In this case, however, it must be borne in mind, that there may be honest difference of opinion as to what things or opinions *are* of little importance. It is a point on which diversity in capacity of judgment, in knowledge on the particular subjects concerned, in the influence of attending circumstances, and in moral and intellectual ability to meet that influence, may lead to different conclusions without incurring just blame. In such cases the imputation of blame is uncharitable. Here again, however, if the wrong estimate of the importance of a given point, is the result of indifference, or neglect, or obstinacy, it is chargeable as sinful error.

It may also be observed, in general, that when men undertake to defend controversially principles of which they know little, or in which they do not show the sincerity of their conviction by their influence on the character and conduct, they are very apt to get wrong in their mode of doing this, and injuring the cause of the principles themselves. Lamentable proof of this is found when wicked or worldly men undertake the championship of particular religious principles and views. Such champions are among the most dangerous hinderers of the Gospel and the Church of Christ.

Such exceptions being removed, controversy is by no means uncharitable. Indeed it is an essential part of charity, if truth possesses value, and the desire is a virtuous and Christian one, to see it increase, and error decrease, in influence. In elucidation of this it is but necessary to refer to the prevalence and power of error in the world. Every man who has honest convictions as to what is true, knows and feels this. And it is worthy of note, that those are generally the most apt to decry controversy, whose views of truth and its claims are feeble and indefinite; and these as a class, are very instrumental in encouraging that indifference to distinctive religious principles, which puts in jeopardy, and often seriously injures, the best interests of the Gospel and the Church. These interests can hardly be expected to be safe, when men do not think enough of them to be willing to have them defended against error. Few things have a more paralyzing effect on the cause of the Gospel and the Church, than the opinion that it matters not what religious doctrines or views are held, or what religious duties observed, provided the individual is sincere, his morals good, and his heart assured and confident of being in the right way; and that it is better for all sects and sorts of Christians to overlook each other's differences, and walk and act together in the concord of whatever they may have among them that may pass for their common Christianity; than that their harmony should be disturbed by controversy.

Those who, virtually if not avowedly, entertain such views, are apt to forget, in application to themselves, the charity on which they so much insist in others. They are often very harsh and severe in judging and speaking of those who do not herein agree with them, but think that the principles and precepts of the Bible will not allow them to be thus indifferent; that there are great fundamental truths, touching both belief and practice, that they cannot surrender, no matter who may be thus opposed; that with these fundamental truths, the evangelical and catholic system of the Bible connects others, in a union which, God having established, man has no right to sever; that this union is provided in God's Church; and that this Church, with the faith, the order, and the claims upon man's allegiance and obedience, which it has of Heaven, is that system of religion with which the Bible connects its requirements of evangelical faith and duty. They cannot be indifferent to this system, or put on the appearance of being so. And seeing that it has so much opposition to encounter all around it, from even those who profess and call themselves Christians, whether in popish or protestant guise, they cannot but think that controversy in its behalf, while a sacred duty to the cause of the Gospel, is the dictate of true charity to man, whose Christian character, and best interests—falsely as appearances may sometimes indicate otherwise—cannot but be connected with faithful walking in the commandments and ordinances of the Lord. The pointing of God's providence, in the voice of history, convinces them that in every department of truth—such is human obliquity always and every where—controversy has been an essential and efficient means of preserving it in its integrity, and maintaining its influence. Nor are they insensible to the allowance which both a knowledge of human nature, and true charity, dictate for the influence upon ingenuous and truthful minds—in connection with their deep and strong persuasion of the claims of truth—not only of the arrant ignorance, and presumptuous intolerance, with which irreligious and worldly men often oppose themselves to the truth, and venture on the discussion of subjects utterly beyond their reach; but also of the weakness of intellect, the lack of knowledge, the strength of prejudice, and the warpings of mis-information, to say nothing of the obtrusions of vanity, which sway even well-meaning minds: they are not, I say, insensible to the allowance that a knowledge of human nature and true charity dictate should be made for the honest and warm-hearted controvertist, should he sometimes be moved to what colder hearts, less informed minds, less interested affections, and less lively intellects, may regard as transcending the bounds of strict propriety.

Such allowance the truly charitable and earnest heart will not fail to make. The sound and enlightened mind will discriminate between the truth itself, and the proof, elucidation, and defence of it; and anything that it may deem questionable, unfortunate, or objectionable, in the mode of serving its cause. In perfect consistency with strong and decided disapproval of what is uncharitable or otherwise wrong in the manner of advocating the truth, is the persuasion that the advocacy itself is right and necessary. Genuine devotion to Christ and the Church, and to one's own spiritual good, and that of fellow men, will dictate rejoicing that, "notwithstanding, every way,"* the cause of Christ is maintained, and defended against error.

Controversy, conducted in an intelligent and Christian manner, with a full knowledge and just appreciation of the subject, and in a spirit *subdued*, as well as *animated*, by the sanctity and majesty of truth, is one of the most important human agencies for guarding, under the Divine blessing, the purity of the Gospel, and securing its efficiency in promoting the glory of God, and the best interests of men. An important means of avoiding its being marred and corrupted, and hindered in its proper influence, by unholy passions and unworthy measures, is, to propose, not so much the accomplishment of an immediate object, as the service of God and His Church, by promoting *the great cause of truth and righteousness.* It becomes thus a debt to the Author and Bestower of every good and perfect gift, which they especially owe who are endowed with qualifications, and placed in circumstances, rendering the active advocacy of the truth and the right especially fitting in them. In its cause they should never grow weary. Of its success they should never doubt. Yielding to difficulties and discouragements, is not the way to discharge the great Christian duty of walking by faith and not by sight. While men sleep the enemy sows tares. While they listlessly, or timidly, or for less creditable personal considerations, *let wrong alone*, it strengthens itself, and strikes more deeply its malign influences. Honest, earnest, and enlightened advocacy of truth and right is an offering of gratitude to God and good will to men, which, it may be humbly hoped, will not fail of a blessing in the great and good dispensations of His providence and grace, though immediate palpable results be not experienced. B. T. O.

---

* Contra vertere.

* See Phillipians i. 18.

Adaptedness of the Liturgy.—Although much has been said of late respecting the want of adaptedness in our Liturgy to the case of persons ignorant of the Prayer-Book, and but little acquainted with the doctrines of Christianity, I have never yet been placed in a situation in which I felt that there was need, or I had any *desire*, for some form and arrangement different from that which the Church has presented. On the contrary, every year's experience as a Missionary, has caused me to admire, more and more, the excellence of that form of prayer, which is only less than inspired, and which I have ever found most strikingly adapted to all emergencies, as well suited to the circumstances of the rudest dwellers in the cabin of the forest, as to the more refined and lordly occupants of the splendid mansion of the wooded city; yea, as edifying and profitable even to the unlettered negro, as to the most cultivated among the whites. I have officiated in many places where the Prayer-Book and the Church had been scarcely heard of, and yet have never found any difficulty in introducing the Service to advantage. In most cases, I have been enabled to find and to prepare at least "one" person to assist in the responses, and thus to bring out the beauty and excellency of our form of worship, so as to produce a favorable and lasting impression concerning it. And in the few instances in which no respondent could be obtained, I have felt no embarrassment, no need of something different from what the Church has set forth; but have, without hesitation, proceeded in the Service, only omitting, as of necessity I must, the responsive parts, and have ever found it to be all that, in such circumstances, could be desired. And in making such omission I have felt fully justified, believing that the Church nowhere means to require impossibilities of her ministers, but designs to leave to them, in emergencies of the kind, the exercise of a sound discretion. The whole Service is to be said when circumstances admit of it. When otherwise, then so much of it as can be used is required, and no more. This is, obviously to my mind, the teaching of reason and common sense. On one occasion, a few years ago, after travelling nearly all day over steep and rugged mountains, I arrived late in the afternoon at a small town, where, immediately on alighting from my horse, I was earnestly requested to preach. Though very much fatigued, I consented But I had given away the last Prayer-Book beyond the mountains, and, on inquiry, I learned there was not a copy of it in the place. Under these circumstances, I might, perhaps, have been justified in preaching without the accompaniment of the Church service. But there was no necessity. And, believing that nothing could be better adapted to the occasion, I went through such parts of the Service as could be used from memory, omitting, of course, the Chants and the Psalter, and reading a selected Lesson; and I am very sure that no want of fitness was felt by the congregation, but that, on the contrary, no other arrangement that I could have contrived would have suited so well.

It is a lamentable fact that the spirit of unrest and the love of change, so characteristic of the present age in the world at large, have crept into the sanctuary of the Church, and through the medium of the weekly journals, some of which seem but too ready to pander to the spirit of innovation, are communicated from mind to mind, to an extent that threatens to unsettle the attachment of her children to the well-tried, time-honored formularies of her worship. Against this restlessness and love of change, I, for one, feel constrained to raise my voice. The Prayer-Book as it is, and the Liturgy as prescribed, are, in my humble judgment, all that we require as a directory for public worship, and, if duly considered, will be found excellently adapted, when discreetly used, to all supposable circumstances, whether in the settled congregation of the town, or amidst the occasional gatherings of the rude and unlettered in the forest wilds.—*Bishop* Freeman.

SELECTIONS FOR PASSION WEEK.

"Christ and Him Crucified."—Here St. Paul takes up his rest: "I determined to know nothing but Jesus Christ and Him crucified." As if he had said, Whatsoever I knew besides this, I resolved to be as if I knew nothing besides this. I have tried and compared the rest, and find them all unworthy of their room beside this, and my whole soul too little for this. I have adjudged myself to deny all other knowledge, and confined myself within this circle, and I am not straitened. No, there is room enough in it; it is larger than heaven and earth; the most despised and ignominious part of knowledge, yet the sweetest and most comfortable part of all; the root whence all our hopes of life and all our spiritual joys do spring.—Leighton.

Christ in the Garden.—Our Saviour, long before His last resort unto Gethsemane, was a man of sorrows; had plentiful experience of human infirmities or bodily maladies: for He had felt the grief and pain of all the diseases which He had cured, by most exact and perfect sympathy with the diseased. His heart was tunable to every man's heart that did seriously impart his grief of mind or affliction of body unto Him. Only in laughter or bodily mirth He held no consort, for aught we read, with any man. But the grief and sorrow which in the garden He suffered, could not be known by sympathy. The protopathy was in Himself, and no man, not the Apostles themselves, could so truly sympathize with Him in this grief, as He had done with them or the meanest of their brethren in other grievances or afflictions: for never was there on earth any sorrow like unto the sorrow wherewith the Lord had afflicted Him.—Dr. Jackson.

While the vain world around us buys and sells,
And falls before its pomp and vanity,
Each day, O Lord, in humble wise to Thee
We come, to draw from Thy salvation's wells
Waters of life: each day the mourner tells
To Thee his tale of woe: the healing tree
Sheds every day its leaves, priceless and free,
Whose balm the fever of the serpent quells.
Thou Blessed One, to cruel pangs for us
Resigned, accept our contrite sacrifice:
Feed us with grace each day in new supplies:
Look we on Thee whom we have pierced, and thus,
Though sorrow rend our heart and flood our eyes,
Shall faith above the gloom in steady radiance rise.
—Henry Alford.

The Cross a Revealer of Men's Hearts.—The Cross was to be "for a sign shat should be spoken against—in order that the thoughts of many hearts might be revealed." It may be perceived how thoroughly it thus served as a means of proving what was in the heart of man; and that not only in the case of the inconsiderate multitude, but even in that of the disciples themselves. For the difference between St. Peter, St. John, St. Thomas, and others was manifested and brought out, in word and action, by means of this our Lord's extreme humiliation. The difference of character, and the degrees of faith they had severally attained to, would have been, humanly speaking, unseen and unknown, had it not been for this test. For Christ having now no external evidence of a power to support them or Himself; and having in Himself "no form nor comeliness," and to worldly eyes "no beauty" for which men "should desire Him;" they were left to stand alone, excepting so far as they were supported by faith in His Godhead. Nor can we conceive any other method by which this object of their probation would have been attainable. The Cross served as a touchstone to their whole disposition, their past life, their present thoughts. And if with the disciples, still more evidently might this be seen in the case with others, that it was "set for the rise and fall of many," either as a stumbling-block for their fall in that trial, or as the power of God for their restoration. It served for a mirror wherein the inner man of the soul became portrayed; set forth in the sight of God and His Angels, as in the Sea of glass before the throne of God. With dreadful truth were the Scribes and Pharisees shown therein. The vice they were addicted to was hypocrisy, the whole of their religion being directed to the eyes of men; but the case of the poor and despised Man, who apparently hung helpless before them, brought out most thoroughly the state of their secret hearts. This was shown in the undisguised exultation which they evinced at the foot of the Cross, and in the searching trial of their principles and affections which they had undergone before Pilate. And although very many circumstances, throughout the trial and condemnation, appear to have been merciful warnings on the part of our Lord, intended to recal them, yet warnings, when neglected, become judgments. The multitude, moreover, who had proclaimed Him with such triumphant welcome, might have appeared to themselves and others to have been high favourers and supporters of the Messiah; and, had He now appeared in circumstances of great external pomp and power, might have claimed for themselves a reward: but of them, too, our Lord's humiliation was the test. Much indeed, otherwise, might have been alleged by some as an excuse for their unbelief; they might have pleaded deference and submission to the opinions of those set over them, as the Chief Priests and Scribes were. This might have availed in excuse for some things, but could not hold when it came to their preferring a murderer to an innocent man. That they should have believed in Christ in His extreme humiliation, might appear more than we could demand of them; but we might reasonably expect, from even natural religion, compassion for a sufferer and so much regard to justice as not to have made an accusation, which they knew, or might have known, to be false. And had they had but these principles of natural piety, they might have been led on thereby to something higher and better. Thus it might be shown that the Crucifixion had the effect of revealing the thoughts of men's hearts, in every way, degree, and kind. Thus were they, while they knew it not, wantonly showing themselves in the Eye of their Judge. It was the searching trial of the hearts of men which God, in His inscrutable wisdom, was making: but as it was the probation, the revelation, and manifestation of man's wickedness, so was there also in the same event combined the revelation of God's goodness; His mercy contending with man's impenitence and cruelty. If it is in some sense like the throne of Christ's judgment, yet that throne is encircled by the rainbow, by His everlasting Covenant of mercy.

But it may be supposed that the Cross does not now answer the same purpose, which it did then, insomuch as we all acknowledge and worship Him, whose Divine Majesty was then hidden from men's eyes. Yet the hearts and dispositions of men are still the same; and the doctrine of Christ crucified is still the same, in the various ways in which it is presented to the mind, and manifested under different circumstances. True penitence is still put to the proof by the Cross of Christ; true love is evinced by a conformity to Christ crucified; nay, He Himself is presented to the eye of faith under the same condition of humiliation; for every shape of affliction bears about the body the marks of the Lord Jesus;" and is identified with Him, doubtless in some very high and concerning sense, as intimated by those words, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." That mysterious indwelling of Christ in His Church, so strongly promised, calls forth in a similar manner our acknowledgment of a Divine Presence, of which doubtless it may be said, "Blessed are they who have not seen, and yet have believed." In order to try their faith the Godhead was then concealed under the garb of suffering Manhood; so it is now under the poor and mean elements of Bread and Wine. The Cross is at this day, as it then was, the test of man, as well as the power of God.—Isaac Williams.

GOOD FRIDAY.

[From St. Bernard.]

Hail that head with sorrows bowing,
Crowned with thorns, with anguish flowing;
And that body pierced and shaken,
Mocked of man, of God forsaken,
  Marred beyond the sons of men!

By Thy death, of life the giver,
When we suffer, O deliver!
In our sorrow and our weakness,
Thou who didst prevail by meekness,
  Think upon Thy woes again!

When the hour of death is near us,
Be Thou present, Lord, to cheer us;
In that time of fear and sadness
Tarry not, our Help and Gladness,
  Saviour of the sons of men!

When our latest breath is failing,
Be Thy Spirit all-prevailing;
When the tempter's wiles shall prove us,
Show Thy sacred sign above us,
  Hold us, save us, free us then!
—Henry Alford.

Faith under Trials.—In spiritual trials, which are the sharpest and most fiery of all, when the furnace is within a man, when God doth not only shut up His loving-kindness from his feeling, but seems to shut it up in hot displeasure; when He writes bitter things against him; yet then to depend upon Him, and wait for His salvation, and the more He smites the more he cleaves to Him,—this is not only a true, but a strong and very refined faith indeed. Well might *he* say, "When I am tried I shall come forth as gold," who could say that word, "Though He slay me, yet will I trust in Him:" though I saw, as it were, His hand lifted up to destroy me, yet from that same hand would I expect salvation. —Leighton.

THE CHURCH AND THE SECTS.

While indefectibility abides in the Church by virtue of the Divine presence, while her witness shall attest the integrity, and her sanctuaries dispense the fulness of the saving Word and Ordinances, until the day of the Lord's appearing, it is an obvious result of her militant state, that ere that day shall be hailed with universal recognition, no *local exhibition* of the Church Catholic can be absolutely exempt from the liability of disturbance and decay. The same causes through which, long ago, the Church of Antioch erred, and of Alexandria disappeared, and of Geneva has since rebounded from schism into the abyss of Unitarian heresy; declare also the folly of Rome's fabled infallibility, and impress upon all to whom the care of God's heritage is committed, the deep lesson of fidelity and vigilance in the keeping of their holy trust. According to the rule of Providence, which adapts heavenly visitations to the discharge of human responsibility, the spiritual safety of any provincial Church must be involved with the faithful adherence of her people, and of those who are over them in the Lord, to her divine institutions and holy teaching. Of this they may be thoroughly assured, that true ecclesiastical well-being—the well-being which is measured not by visible conquests, nor by the favour of the world, but by primitive completeness and Gospel purity—will never be impaired unless by voluntary dereliction from the ways of heaven. That security unforfeited, there shall nothing hurt or destroy in God's holy mountain.

Wherever the Church of Promise is not renounced and displaced, that is, wherever the organic principles continue inviolate, whereby alone there is authorized dispensation of Divine ministrations, there abides in those principles a conservative character, attested by all experience. Behold the ancient Churches of the East, secluded as they have been, during silent ages, from the light, and separated from the movement of modern intelligence,—immured and trampled by the powers of Heathen and Mohammedan superstition. No schism now existing on earth has over-lived three hundred years. Not one has passed a century without receiving the impress of essential change. Many, since the remote era when these Asiatic Churches were involved by the rushing cloud of the Arabian imposture, have kindled, careered, exploded, and vanished away; yet there they remain, emitting, it is true, a pale and languid lustre, but clinging still to the primitive system, and pursuing, unshaken, their ancient orbit. And, although it has been proved, in lamentable instances, that in spite of the safeguards to which we refer, amidst radical revolutions of human society, corruption may find stealthy ingress, and the channels of Divine knowledge be polluted or dried up, together with those of social civilization and intelligence; it has also been proved a possible event only when such extreme causes do their fatal work. And even then, there is no actual lapse of the suffering branch. When Providence brings round the day of Gospel blessing for the land over which it droops, it needs not *removal*, but *re-invigoration*—"through the scent of water it will bud, and bring forth like a plant."

Another very useful aid in our present design, exists in that test of capacity of a particular branch of the Church, to endure an expected crisis, and to resist apprehended influences of evil, which is furnished by its past experience of similar ordeals. Again, in the details of its organization, as adapted to a particular state of human society, and to the encounter of particular exigencies, these are valuable indices by which to estimate the degree of its exposure to peril, either from the collision of external circumstances, or from the workings of inward disorder.

The age of dogmatic indifferentism has passed away, and we have fallen upon times of religious turmoil and change. Apart from the conflicts of opposing sects, and the restless groping and reaching after the truth which we witness on the part of many, never blessed with the nurture and discipline of the Church; apart from all these remarkable indications, the Papal aggressions upon the Church in England—her peculiar relations, and subjection to the State; and the fact that from her communion, some, and among them honoured names, have apostatized to Rome, together with like alleged tendencies in our own Church, most clearly show the force of these religious agitations, and the danger which may be apprehended.

We behold the confusion of an extreme still tending to further development, and beginning a re-action. There is an extreme movement not yet fully spent. In Christian societies, at a former period separated from the Church, the separative element is continuing its natural and necessary exhibition. In the abuse of *private judgment*—that principle which, in its rational freedom, is vital to Christianity, and in its unbridled license, is the great destroyer alike of its peace and purity—in the abuse of private judgment these societies originated, and by similar abuses they are shattered. Restless children are seizing the same privilege of condemning and proposing, of pulling down and erecting, of casting away and inventing, which they inherit from restless fathers. The indulgence of this propensity, now pampered by frequent exercise, has engendered a morbid disdain of all fixed opinions and stable institutions. The idea of any Church of the living God, any Pillar and ground of the Truth, is not only virtually, but formally and angrily renounced The social apparatus of Christianity, in all its parts and principles, has come to be regarded as of no better than human authority, and because the world is wiser, needing to be superseded by more ingenious devices. Here, a large Christian body is rent asunder by a pretended point of morals of which St. Paul was entirely oblivious when he wrote his Epistle to Philemon. There, we behold the aggregation of a new body, composed of individual refugees from the various existing sects, and denouncing them all as incumbrances to the Gospel work.

But there is a reaction from that extreme. Thoughtful spirits are becoming wearied with a Protean faith and worship. They are awaking to a sense of their lack of the great principle of unity, and longing for its salutary safeguards and stable reliances. They are looking back to the venerable exemplar of primitive truth and order, and around for the living institutions which they animate and adorn. And in this there is nothing to inspire the slightest apprehension for the Church, or any emotion but of sympathy for the earnest spirits which have cut themselves adrift from insecure moorings, and are voyaging through mist and storm, in search of a haven where dwells repose. The Church has no part therein but to fulfil her office as a beacon to the tempest-tossed, "shining as a light in the world, holding forth the Word of Life." She recoiled from that extreme three hundred years ago, when she reformed, but refused to mutilate her system, and she has no reaction to fear. She has only to remain where she is, with what has always been her own. That which is elsewhere missed, and which urges these movements, is the normal form of the Christian life, which is the principle of her own stability.

But hostility is arrayed against the Church. The reaction of which we speak has become so apparent, and so many have been led by the pursuit of truth and peace into her fold, that multiform and many-headed dissent is avowedly leagued for her attack. And fear we that the weapons so formed against her will prosper? Why, the Church in this country has grown up in an atmosphere of such reproach, and blossomed amidst the frosts of such hostility. The present generation of dissent accuses the Church of *Formalism* and *Romanism*. Did not their fathers allege the same charges, appeal to the same prejudices, employ the same misrepresentations, and wield the same arguments—such as they are—on the very same points of difference?
—*Dr.* E. H. Cressey, 1851.

Danger of Pictures.—It is the very trial and proof of the Christian to realize Him by faith as spiritually present in the Church, in her members, her ministers, her sacraments, her assemblies of prayer, her preachings, though our eyes cannot see Him.

Our faith, even as we are Christian people worshipping the Lord Incarnate, is put upon a trial not wholly dissimilar to that of the Jews. For while they were called upon to worship the invisible God, and to address to Him without image or symbol, the strong, brave prayers of spiritual faith in the Unseen, we are called upon to recognise and worship Christ, whose natural body is absent from us in heaven, but who is invisibly, but most truly and sacredly, present in the Spirit in the Church. Sight, the bodily sense of sight, may not assist us to point or direct our worship any more than it might assist them. We must launch our prayers, in the same strength of faith in the Unseen, at Him who is surely and always near us, and willing to hear. Let it then be granted, that to the Jews the conceiving or representing any form or figure of God was essentially unholy, while to Christians it is not unlawful to depict reverently the circumstances and lineaments of the Incarnate Saviour as historically He walked upon the earth; yet this concession does not touch the point upon which I am now arguing. To the worshipping Christian, Christ is as invisible, as omnipresent, as much to be recognised and addressed by spiritual faith, as Jehovah was to the worshipping Jew. To localise Him into picture or image for purposes of worship, is to forget His omnipresence in the Church; to depict His human body for purposes of worship, is to forget that His presence upon the earth is now spiritual. To make a picture or image as a help of imagination, or an object of address in worship, is to attempt to overrule the counsel of God in withdrawing the visible body of the Lord from the earth, and to bring forcibly back, in obedience to the feeble cravings of unfaithfulness, that, the removal of which we have been expressly taught is expedient for us.

Such, then, seems to be the case in respect of pictorial representations of the Incarnate Saviour. For the purposes of memory they are, if reverent and elevating, innocent, comely and useful: for purposes of worship they are unholy, and full of danger. If it be further asked, how far can purposes of memory be always distinguished from purposes of worship, particularly in the case of a religion so full of commemorations of acts done in distant ages—as, for example, on Good Friday, or Easter Day? it must be still replied that the one use is legitimate—the other not legitimate; and that if there be danger of confusion between them, it were much better that the legitimate use, being a thing indifferent, were omitted, than the illegitimate use, being a thing sinful, were adopted.—Moberly.

Forms of Prayer on the San Francisco.—"At a moment when Hope was almost abandoned and despair on every countenance, Death in the most appalling form seeming inevitable, in a state of half distraction, 'Do, sir, pray for us,' was the request to the Reverend clergyman. Some one having said, 'Oh, sir, in this awful crisis, your Prayer-Book can be of no service to you'—the only response to this, by the faithful Herald of the Cross, the Missionary of the God of Mercy, was to fall on his knees, and with a fervour that penetrated every heart, he implored, in the solemn words of the Litany:

"'O God, the Father of Heaven, have mercy upon us, miserable sinners.'

"'O God, the Son, Redeemer of the World, have mercy upon us, miserable sinners.'

"'O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.'

"'O Holy, Blessed, and Glorious Trinity, Three Persons and One God, have mercy upon us, miserable sinners.'

"The effect of this was electrifying. Tears were in every eye, and they all, as if with one heart and one voice, joined in supplicating their God, to save them from a watery grave, themselves, their wives, and their children—when He, who rides in the whirlwind, and directs the storm, and commands the winds and the waves, 'peace be still,' and there was a calm, raised their sinking hearts, granting the earnest prayers of the humble suppliants.—*Pennsylvania Inquirer*.

Death of a Wife.—He had arrived too late to witness that last glow which lingers like a halo about the head of the dying; to feel that the last grasp of a cold hand, which betokens a heart yet warm and yearning to receive those last gift words which memory cherishes like jewels in her precious casket. He gazed upon his wife, but she was speechless. That night she died. To those who understood him not, there might have appeared something in his acquiescence at this juncture, which savoured more of apathy and habitual reserve, than of deadness from a sudden blow, or of the sullen silence of despair. He was, in fact, very ill indeed, but he moved about and communicated his orders, as if nothing ailed him. When the lamps were lighted, he sat down at his own table, pronounced a benediction, and partook of food. He then retired to his library, just as the old sexton glided, with muffled step, through the house and up the stairs, arranged papers and wrote. Then he took one calm, deliberate glance at the shelves, and about the room; called the family together; read evening prayers, and dismissed them to their rest, while himself and the doctor remained a few moments. But if he displayed no grief, it arose from the fact that he felt as one who, after a long year's toil, has been satisfied that it has been a golden year to him; that his losses have been all repaired, and that his books are all balanced. The silken cords of love are only lengthened, not broken. She who would have waved him a last farewell, would now beckon him a bright welcome. From yonder shore, she appeared to stretch her radiant arms over the dark valley.

After a long silence, as he took up his lamp to depart, he said with a smile, "God has provided for one, for whose welfare I was afraid. Shall I now distrust Him who has promised to be a Father to the fatherless?"

The Rev. Doctor took his hand, and said, "I have been young, and now am old, yet have I never seen the righteous forsaken, nor his seed begging their bread."—*The Rev.* F. W. Shelton.

Certainly it is heaven upon earth to have man's mind move in charity, rest in providence, and turn upon the poles of truth.—Bacon.

FOR THE YOUNG.

LITTLE BELL.

He prayeth well who loveth well
Both man, and bird, and beast.
—*The Ancient Mariner.*

Piped the black-bird on the beechwood spray—
"Pretty maid, slow wandering this way,
What's your name?" quoth he—
"What's your name? O! stop and straight unfold,
Pretty maid, with showery curls of gold."
"Little Bell," said she.

Little Bell sat down beneath the rocks—
Tossed aside her gleaming golden locks—
"Bonny bird," quoth she—
"Sing me your best song before I go."
"Here's the very finest song I know,
Little Bell," said he.

And the black-bird piped—you never heard
Half so gay a song from any bird—
Full of quips and wiles,
Now so round and rich, now soft and slow,
All for love of that sweet face below,
Dimpled o'er with smiles.

And the while that bonny bird did pour
His full heart freely, o'er and o'er,
'Neath the morning skies,
In the little childish heart below
All the sweetness seemed to grow and grow,
And shine forth in happy overflow
From the blue, bright eyes.

Down the dell she tripped, and through the glade;
Peeped the squirrel from the hazel shade,
And from out the tree
Swung, and leaped, and frolicked, void of fear—
While bold black-bird piped, that all might hear—
"Little Bell!" piped he.

Little Bell sat down amid the fern—
"Squirrel, squirrel, to your task return—
Bring me nuts!" quoth she.
Up, away! the frisky squirrel hies—
Golden wood-lights glancing in his eyes—
And adown the tree.

Great ripe nuts, kissed brown by July sun,
In the little lap, drop, one by one—
Hark! how black-bird pipes to see the fun!
"*Happy* Bell!" pipes he.

Little Bell looked up and down the glade—
"Squirrel, squirrel, from the nut-tree shade,
Bonny black-bird, if you're not afraid,
Come and share with me!"

Down came squirrel, eager for his fare—
Down came bonny black-bird, I declare:
Little Bell gave each his honest share:
Ah! the merry three!

And the while those frolic playmates twain
Piped and frisked from bough to bough again,
'Neath the morning skies,
In the little childish heart below
All the sweetness seemed to grow and grow,
And shine out, in happy overflow,
From her blue bright eyes.

By her snow white cot, at close of day,
Knelt sweet Bell, with folded palms to pray—
Very calm and clear
Rose the praying voice to where, unseen
In blue heaven, an angel shape serene
Paused awhile to hear.

"What good child is this," the angel said,
"That with happy heart, beside her bed,
Prays so lovingly?"
Low and soft, oh! very low and soft,
Crooned the black-bird in the orchard croft,
"Bell, *dear* Bell!" crooned he.

"Whom God's creatures love," the angel fair
Murmured, "God doth bless with angels' care:
Child thy bed shall be
Folded safe from harm—love, deep and kind,
Shall watch around and leave good gifts behind,
Little Bell, for thee."

—T. Westwood.

THE DEAD CHILD OF THE POOR WIDOW.

On Thursday of last week, at the solicitation of a member of the "Church Brotherhood," I accompanied him to a miserable hovel in the outskirts of our city. I thought he was deceiving me when he told me that the wretched hovel before us was the habitation of human beings. A man who cares for his dumb beasts will see them protected from pelting storms and searching winds, but here was no protection from either, for this poor family.

We first passed through a narrow, low shed, where could be seen a few sticks of wood and some coal, placed there through the kindness of my conductor. He then knocked at an inner door, and a low voice answered, "Come in." We entered, and the first object that met our view was the widowed mother of the household, with her infant, seated on the foot of a wretched bed, at the head of which lay a beautiful little girl of six years, in the last agonies of croup. This scene of suffering was so unexpected to us, that we were struck dumb—with horror! I gave one glance at a group surrounding the stove—three more little ones—clothed, it is true, not in rags, but in carefully patched threadbare garments. The little sufferer that lay upon the bed so riveted my attention, I saw not then the actual desolation of this wretched abode, nor the wants of its inmates. The sparkling black eyes, made sore by the agony she was suffering, were fixed upon us, and with her little finger pointed to her mouth, saying, in a soft whisper, "It hurts me in my throat." Her imploring gaze for help was heartrending, for we knew it was too late. After a few words of comfort to the weeping mother we left. In the afternoon, I visited them again, accompanied by a clergyman. We felt our hearts filled with thankfulness that the Providence of God had directed us there at the time of their greatest need. The benevolent brother, who accompanied me in my morning visit, was there, through whose kindness this destitute family have been enabled, with God's blessing, to survive the winter's cold. The little creature's sufferings had greatly increased during our absence, and death was evidently near.

As I stood moistening the parched lips with cold water, the clergyman asked me for a bowl of pure water, that he might administer baptism to the dying child. I turned from the bed, and for the first time surveyed the wretched hovel in search of something to answer the purpose of a font, but I was obliged to take the saucer that was in my hand, for there was nothing else to use. An old table, a small chest, a cradle, a stove, and three old chairs, with the wretched bed, completed the list of furniture. The holy rite of baptism was administered, and heartfelt prayers were offered for the little recipient. Soon the respirations of the sufferer gave evidence that death was very near. The weeping mother stood leaning over the child—near, and dear to her as the petted child of affluence. She called "Libby, Libby," but there was no sign of recognition, for sight and hearing were both gone.

This was a moment too sacred for the intrusion of a stranger, so I turned from the bed to a little boy, scarcely three years old, who sat upon a chair, his feet resting upon the hearth of the stove. His stockings were worn out, and he had no shoes. Said I, "Sister Libby is going away—going to live with God and the beautiful Angels up in Heaven." He looked almost reprovingly at me, and said, "No, no; Libby aint doin away." "Yes," said I, "she will soon go, but she will be very happy there, for Heaven is a beautiful place." I noticed, as his little face brightened, that the word *beautiful* was not lost upon him. I again stood by the dying child, and for a while forgot the little boy; when my attention was arrested by hearing him exclaim, "Mamma! mamma!"—and with his eyes looking towards Heaven, he raised his little finger and pointed up, saying, "Mamma, Libby is doin *up, up.*"

The mother's tears flowed afresh, and fell like rain upon the face of the sleeping infant upon her bosom, for she had no handkerchief with which to dry her tears. Libby's little spirit soon went "up, up," borne on angel's wings, and she was at rest. Vivid must be the imagination that can from description realize the scene that now presented itself. There was the little body—beautiful in its repose; but *how* was it to be clad for the tomb? There was no soft flannel to shut out the cold damps of death. No! A simple, coarse, half-worn, white slip, belonging to the infant sister, was all we had, and that only half covered the form of little Libby. The soft black hair was parted smoothly over her lovely forehead, and her little hands, that now looked like wax, were crossed upon her breast. There she lay upon the wretched bed where she had suffered and died. She could not be left there. Where could we put the body? An old chest, made long enough by placing a chair for the feet, covered with a clean sheet, was the humble bier. Here she was placed, close by the head of the bed, and scarely room to pass between it and the stove. Tears were shed over the little child and sister—for Libby was dearly loved—but *her* friends had no flowers to place in her folded hands, and to strew around her couch of death. Night closed in, and I left the painful scene. Through the kind assistance of two or three ladies of wealth in our city, I was enabled, next morning, to take many little comforts for the immediate relief of this poverty-stricken group of mourners; and oh how I wished they were present, to witness the tears of gratitude as they flowed from the desolate widow's eyes, and the brightened faces of the fatherless little ones, as I spread food upon the cleanly washed table.

I looked about the miserable room, to see if there was any thing I could do to make it more decent for the *funeral*, but all was done that could be done. The boards that lay upon the ground were washed clean, although the cracks were so wide as almost to admit the little feet that were treading over them.

The funeral? Yes; the funeral must be to-day. The poor cannot keep their dead. Libby must be hurried to her grave. Here is no separate room in which she can be laid—no ice to put around the little form to preserve it longer—no flowers to place about her to symbolize the Resurrection.

The coffin which was to receive the corpse of the poor child was furnished by the city authorities, and had just preceded us. Two of the three chairs were placed to support it. And such a coffin! Does it not seem as if in the last charity the city will be called upon to render to its poor, there might be a little relaxation of that severe economy which characterizes all the transactions of that beneficent corporation? Like many of your readers, doubtless, I did not know till now, to what an extent this economy is carried, and I confess that I was shocked to see the miserable apology for a coffin, designed for the beautiful remains of the dead. Rosewood nor mahogany I did not expect to see; but such a misshapen box, of such thin, very thin, boards, that it seemed impossible for it to bear the weight of an infant. No lining, not even planed boards on the inside, but a pillow of sawdust and shavings, was an exhibition of the poverty of the poor quite beyond my anticipations. We could not bear that her delicate form should touch these, so the sheet that covered her was rolled around her little body, and she was lifted to her narrow home. Narrow! Yes, so narrow, so short, it seemed impossible to use it. The little neck had to be bent, the head pushed down, the knees drawn up, and the feet pressed in; and all this in sight of the agonized mother, who must have felt that she was poor indeed, when her child was not allowed room enough to stretch her little limbs in easy repose for the grave. Would that this part of my story were fiction! but, alas! it is too true. The circumstances were such as to admit of no delay to procure a larger and better coffin.

The last kiss was given, and the coffin closed. I looked for the little train of pall-bearers, with white gloves to bear little Libby to the grave: but a second thought told me "she is only the child of a poor widow—they will not come." So the hand of benevolence lifted the wretched coffin and placed it in a carriage, by the side of the weeping mother, and we followed her to the tomb. The service of the Church never sounded more touchingly beautiful than when read over the grave of that poor child. "Dust to dust—ashes to ashes," and Libby was in her last resting place. The cold and heartless will say, "there is one less to provide for." There is, too, one less to love; and a mysterious Providence has removed the brightest flower of this little flock, for Libby, though poor, was bright, lovely, and beautiful. This widow of a poor but honest labourer, is now left more lonely to struggle on o'er life's dark pathway. There is no degradation in her poverty, brought on by intoxication and vice, but actual destitution.

My story is told—but not pictured—that were impossible for my unpracticed pen. I cannot close without asking the public if these things need be; must our poor suffer in this way? Surely there is wealth enough and benevolence enough in our city effectually to eradicate such sad scenes of suffering.

We should not rest with simply hearing how the poor suffer, or in contributing indiscriminately at our doors, or as aid is solicited; but we must go and see, else we can in no way realize their wants. Cast-off clothing, and furniture of all kinds, that fill the garrets, cellars, closets, and pantries of hundreds of our citizens, which they deem useless, would make these homes of the poor comfortable, and cover the nakedness of the wretched inmates.

If any who read this narrative desire to contribute to a truly necessitous and deserving object, doubtless their charity will be gratefully received and faithfully applied, if transmitted to any officer of the "Church Brotherhood."—E.—*Albany Evening Journal.*

MEMOIR OF DR. CROSWELL.

The *North American Review* for April has an article on the Memoir of the late Dr. Croswell, by his Father. The article is understood to be from the pen of Richard H. Dana, Jr., Esq., and is, at all events, written in a style and spirit well worthy of him and of the subject, as it also is of the best readers anywhere to be had. We subjoin a considerable portion of the article; merely adding that the *Review* has also an article, understood to be by the Editor, on Collier's newly-discovered emendations of Shakespeare, about which we should be hugely tempted to have some argument with him, if we only had the time:

While the world is full of struggles for fame, and its history is little else than a history of successes or failures in these contests,—while we daily see the wreck, the abandonment, the hopeless return to port,—reputation seems to have been thrust upon the unambitious, retiring William Croswell. He prohibited the publication of his poems, and directed his sermons to be burned: he eschewed public performances, loathed the platform, had no skill in debate, avoided controversy, was a man of few words, printed nothing in his own name, filled no ambitious and crowd-compelling pulpit, minded not high things, but condescended to men of low estate; yet his is one of the few names of the clergy of this generation which will be passed down to another age. "The race is not to the swift, nor the battle to the strong," and even in the corrupted currents of this life it sometimes happens that "he that humbleth himself will be exalted."

Dr. Croswell was purely and entirely a priest. "His heart was wholly in the priesthood. He loved to pray. He loved to minister the sacraments. He loved to preach. He loved to catechize the children. And when he lifted up his manly voice in the old hymns and anthems of the Church, it seemed as though a strain of the eternal worship had strayed down from heaven." His mind was of the poetic cast, his faculties and sensibilities nicely tuned to harmony, and open to the quickest impressions of beauty. In youth he read much in secular verse, but after his ordination, his whole being seemed yielded up to the direct and immediate service of the Most High, in acts of praise and worship. Scarcely anything came from his pen that was not of a strictly religious character, that did not tell of a consecrated fountain which could send up nothing but consecrated waters. Even his name he made the subject of a kind of dedication, under the motto, "*Fons crucis, fons lucis,*" "by the name of Crosse-Welle," in verses of no little merit. Yet Dr. Croswell was far from being a recluse, an ascetic, or an enthusiast. No man could well have a larger circle of more devoted friends than he; in his intercourse with the world he was mild and complaisant; men of the world pronounced him a gentleman, some ultraists may have thought him a friend of publicans and sinners, and those only who knew his daily and hourly walk knew the self-denial, nay, the self-forgetfulness, the abstemiousness, the living sacrifice of himself which he constantly offered to the good of men and the glory of God. During the seven years of his last ministration in Boston, the rich and educated sought him, while he sought the poor and ignorant. Yet such was the balance of his mind, that he could do justice to both classes; and it is hard to say which mourned him the more sincerely, or sustained the greater loss in his death. The daily visitor of the garret and the cellar, he could look with approving kindness on the innocent dancing of children in the houses of the more wealthy; and temperate, even to abstemiousness, his untasted glass yet stood half filled before him at the table of his friends. The natural man loved the beautiful and grand in nature and art, the delights of friendship, the quiet reading of poems and essays, and poetic and religious meditation; but the man of grace sought toil and privation and exposure, and the severest and humblest duties of the common soldier in the sacramental host. The zeal of his friends, overcoming and almost disregarding his own wishes, brought him into fame by his writings, and the very controversy which he shunned was the means, at last, of giving conspicuity to those leading points of his mind and character for which his labours and sacrifices in humble spheres of life had been forming so deep and harmonious a background. . . . . . .

In America, time was when the Episcopal Church was looked upon too much as a respectable relic, a kind of chapel of ease and gentility, where good taste and privilege could reign undisturbed. The churches were built in fanciful spots, sumptuously pewed and cushioned, carefully locked six days in seven, and on the seventh opened to a select audience. The transplanted Erastian, here only an assuming Dissenter, could not commend his Church to the confidence or sympathy of the people, while the zeal of the Evangelical, embarassed by a machinery it could not use, resulted in an imperfect imitation of the Methodists and New School religionists. The new movement sought to make the Church a working, active, sympathetic Church. It increased its duties and services. It sought to bring it home to the business and bosoms of men; to make it a teacher and minister to the poor and humble. The privilege and ease of the proprietor were to yield to the rights of the many. The central situation, the open door, the free sitting, the frequent service, the well-worn aisle, were to show that churches are built for the glory of God in the good of man. The absolute unity and equality of all in the communion was to be the truest, most heartfelt, and only reliable equality and fraternity upon earth, overriding all distinctions of age, sex, rank, nation, or colour.

Not concerning himself much with the nicer controversial points of this movement, and not without due caution as to its tendency, Dr. Croswell sympathized deeply in its practical results. A few laymen of the Episcopal Church in Boston, of the same mind and views, had organized a parish, upon the principle of free sittings to all, frequent services, and a full and complete performance of all ecclesiastical offices and ministrations. They extended an invitation to Dr. Croswel to become their first rector, and this offer presented to him so exactly the field of labour he desired, that he accepted the invitation at once, and returned to Boston. The first service of the new church was held on Advent Sunday, from which circumstance the parish took its name.

It is quite evident to the reader of the Memoir, that from this time a stronger spirit was breathed into the official life of Dr. Croswell. He established the daily morning and evening service in his church, which was uninterrupted up to the day of his death. This caused his church to be almost always open, and as he was to be found there daily, at stated hours, it became a place of resort for persons who needed aid or counsel for mind or body, or the offices of religion in their families. He became known as a visitor of the sick and dying in jails and hospitals, and his church as a place where a minister and friend could always be found. His adherence to his duties throughout the protracted cholera season of 1849, when he was, for several weeks, one of the few Protestant clergy who continued permanently in the city, endeared him to all classes. His parish prospered wonderfully under his guidance, and from a small gathering in an upper chamber, it became in a few years one of the most prominent and influential congregations in that communion. And so far from wearying under this increase of duties, he says (which will be a useful hint to other clergymen) that by the daily service he formed such a habit of public speaking, that he was less fatigued on Sundays than he used to be, and had no more "blue Mondays."

But his course was not to be without its interruption and severe trials. The bishop of the diocese, the Rt. Rev. Dr. Eastburn, regarded the transactions of which we have spoken in a very different light from that in which they were seen by Dr. Croswell. Bishop Eastburn, being of the Evangelical school, looked with great distrust upon the revival of daily service, frequent communions, free sittings, and the entire style and system of preaching and ministration which accompanied the Oxford movement. He saw in it fatal tendencies to Romanism, and thought it his duty to put it down. He entered upon this task with the confidence of conviction and the excitement of apprehension. So far as the state of the case can be gathered from the correspondence between him and Dr. Croswell, the points in this unhappy controversy would seem to be these. At the close of the Bishop's annual visitation, for confirmation and examination, he expressed an unfavourable opinion of the arrangements of the church and the mode of conducting a portion of the service. The objections were, that there was a large cross in the chancel window, that the rector turned his back to the people, and faced the altar in acts of prayer and worship, that he did not change his dress for the sermon, and that the Psalms were used at certain parts of the service in which it was customary to sing metrical hymns. The conversation on these points, however, was hurried and informal, as the parties were unrobing in the vestry. No correspondence or interview ensued, and this was the first communication between them. After a few days, a circular letter was published by the Bishop in a newspaper of the diocese, proclaiming his disapprobation of the arrangements and conduct of service at the church of the Advent. This was, of course, circulated widely. It is written in plain and earnest language, and in the course of it he characterizes the services as "superstitious puerilities," "offensive innovations," having "pointed and offensive resemblance to that idolatrous papal communion," and as "degrading to the character of our Church, and as perilous to the souls of our people."

This letter was answered by Dr. Croswell, in a long letter, which also had a wide circulation. It would be doing injustice to both parties to treat the controversy as one relating to mere ceremonies. Both regarded it as involving principles of importance. Dr. Croswell conscientiously believed that he was carrying out the system of his Church in its fulness, and the Bishop as conscientiously believed the action of Dr Croswell to indicate tendencies which, unchecked, would lead to serious evils. The Bishop deemed it his duty to make a public denunciation of the church and its rector, while Dr. Croswell thought his rights as a presbyter violated by a public censure passed without presentment, or trial, or the opportunity to make defence secured to him by the canons of his Church. Dr. Croswell's letter is an argument in vindication of all his services and arrangements in the church, as in accordance with the rubric and the best authorities. But he takes the further position, that he had received no private accusation, by word or letter, from the Bishop, before the public denouncement; and adds, that the canons furnished the Bishop a complete remedy in the way of discipline; that in all cases of heresy in doctrine, or irregularity in practice, a presbyter has a vested right to be proceeded with according to the canons, with the protection of examination, trial, proof, and legal sentence; and that he is guaranteed against official public censure when these are not resorted to.

We do not propose to follow out this controversy in its details. The result was, that Bishop Eastburn refused to visit the church, or perform the rite of Confirmation in it, and would not permit any clergyman to officiate for him who officiated at the Advent. Dr. Croswell offered to leave the services and arrangements of the church at the disposal of the Bishop on the day of his visitation; but the Bishop required a promise of continued conformity to his wishes. Dr. Croswell modified a few particulars, but to the rest he adhered, deeming them matters of principle, on the ground that he could not abandon them, after the Bishop's public denunciation, without a confession of guilt, and that the rights of all presbyters and parishes were involved in the question, whether a bishop can require entire conformity to his own wishes and tastes in the details of arrangements and services, at the peril of public censure and exclusion from episcopal offices, when he does not see fit to make the alleged irregularities matters of judicial inquiry and decision, in the manner provided by the canons. In consequence of these difficulties, the parish of the Advent remained unvisited, although, by an arrangement made annually, under protest on each side, the candidates from the parish were confirmed by the Bishop in one of the churches of the city, Dr Croswell taking part in the services.

This controversy drew attention to Dr. Croswell and his parish, both here and abroad, and he received a proportionate degree of regard and encouragement from those who sympathised with his objects. It attached to his parish a kind of historical importance, which, enhanced by the profound piety and devotedness of the rector, the public respect felt for his laborious and self-sacrificing character, and the zeal and devotion of his parishioners, added greatly to its prosperity. It is plain, from the course taken by Bishop Eastburn on the occasion of Dr. Croswell's death, that he became relieved by the developments of time, of his apprehension of Romanizing tendencies in Dr. Croswell. Could he have revoked his circular letter, containing imputations of so grave a character, it is probable that the differences might have been arranged. Or if he had presented the alleged defections and irregularities for examination and trial, the decision of the tribunal of final resort would have ended the controversy. Yet it cannot but suggest itself to the reader, that the Bishop felt, that, while he had more to lose than his opponent by an adverse decision, there was, too, great probability of such a result from the fact that, while later usage coincided with the Bishop's views, the letter and spirit of the Liturgy gave strong assurance to the position of Dr. Croswell.

THE PAST.

"Il Passato, e passato, e per sempre."—*Azelio.*

The past is past! with many a hopeful morrow!
Its errors and its good works live with God;
The agony is o'er of joy or sorrow;
The flowers lie dead along the path we trod.

The past is past! in solemn silence taking
Alike the sunny and the rainy day,
On the live altar of the fond heart breaking
Full many an idol built on feet of clay.

The past is past! in certain still rotation,
Deadening and loosening, as it travelled by,
Each hope that bounds in glad anticipation,
Each vivid passion and each tender tie!

The past is past! and our young selves departed
Upon the flashing whirl of those fleet years;
Its lessons leave us sadder, stronger hearted,
More slow to love, less prodigal of tears.

The past is past! and knowledge taught suspicion
To dim the spirit with its foul cold shine;
For many a base and dark thing finds admission
Amid the wisdom learnt from life and time.

The past is past! and in that twilight valley
Dwell slow repentance and the vain regret;
Fears for the future from those shadows sally,
And hang around the path before us yet.

The past is past! and ah! how few deplore it,
Or would redeem their time, had they the power,
Though Nature sometimes weakly weepeth o'er it,
At memory of some wrong, or happier hour.

The past is past! there's bitter joy in knowing
'Tis gone forever; dead and buried deep,
It lies behind, and on life's stream is flowing,
Where the deep waters of the Dead Sea sleep.

The past is past! in faith and patience taking
Its lessons, let us lay them on our hearts;
The chain's attenuated links are breaking;
Be earnest!—use the present ere it parts!

—*Frazer, for January.*

The Last Words of Justice Talfourd.—The *London News* reports the following humane and benevolent remarks as the last words that fell from the lips of this good man. The speaker had just reviewed the calendar, and was remarking on the number of charges it contained of highway robbery:

These crimes come—I will not say exclusively, but in the far greater majority of these cases—from those districts which are the most rich in mineral treasures, where wages are high, and where no temptation of want can for a moment be set up as an excuse or palliation for the crime; on the contrary, I have observed in the experience I have had of the calendars of prisoners tried at these assizes—an experience, many of you are aware, extending far beyond the period of my judicial labours—I have observed that in times of comparative privation crime diminishes, and that when wages are high and are earned by a less degree of work, there is a strong temptation to spend them in vicious indulgences, and that crime has increased almost in proportion to the state of prosperity by which the criminals have been surrounded. This consideration should awaken all our minds, and especially the minds of gentlemen connected with those districts, to see in what direction to search for a remedy for so great an evil. It is untrue to say that the state of education—that is, such education as can be furnished by the Sunday schools, and other schools in these districts—is below the general average; then we must search among other causes for the peculiar aspect of crime presented in these cases. I cannot help myself thinking it may be in no small degree attributable to that separation between class and class, which is the great curse of British society, and for which we are all more or less, in our respective spheres, in some degree responsible, and which is more complete in these districts than in agricultural districts, where the resident gentry are enabled to shed around them the blessings resulting from the exercise of benevolence, and the influence and and example of active kindness. I am afraid we all of us keep too much aloof from those beneath us, and whom we thus encourage to look upon us with suspicion and dislike. Even to our servants we think, perhaps, we fulfil our duty when we perform our contract with them, when we pay them their wages, and treat them with the civility consistent with our habits and feelings—when we curb our temper and use no violent expressions towards them. But how painful is the thought that there are men and women growing up around us, ministering to our comforts and necessities, continually inmates of our dwellings, with whose affections and nature we are as much unacquainted as if they were inhabitants of some other sphere. This feeling, arising from that kind of reserve peculiar to the English character, does, I think, greatly tend to prevent that mingling of class with class, that reciprocation of kind words and gentle affections, gracious admonitions and kind inquiries, which often, more than any book education, tend to the culture of the affections of the heart, refinement, and elevation of the character of those to whom they are addressed. And if I were to be asked what is the great want of English society—to mingle class with class—I would say, in one word, the want is the want of sympathy.

Miracles.—When the angel brought St. Peter out of prison, the iron gate opened of its own accord; but coming to the house of Mary, the mother of John, mark, he was fain to stand before the door and knock. When iron gave entrance, how can wood make opposition? The answer is easy. There was no man to open the iron gate; but a portress was provided, of course, to unlock the door.—God would not, therefore, show His finger when man's hands are appointed to do the work. Heaven will not superinstitute a miracle where ordinary means were formerly in peaceable possession. But if they either depart or resign, (ingenuously confessing their insufficiency,) then miracles succeed in their vacancy.—Fuller.

MISCELLANEOUS CLIPPINGS.

The Late Dr. Shattuck.—The Rev. Mr. Bartol preached yesterday a sermon on the relations between the clergyman and the physician, with an especial reference to the life and character of Dr. Shattuck. It was an admirable discourse, weighty in thought, delicate in discrimination, profound in feeling. The introductory observations on the connexion which should subsist between the physicians of the soul and the body, and the causes which sometimes led to their mutual jealousy and estrangement, were apt, acute and sensible. Dr. Shattuck was a marked instance of the Christian physician, who united a deep sense of the dignity of his own profession with a corresponding respect for the profession of the ministry. His piety was of that essential kind which binds a man to the institutions and preachers of religion, and which makes his heart go out in sympathy with everything that speaks of worship. The sturdy qualities of character with which this piety was connected—his robust manliness of feeling and action, his energy, his sincerity, his benevolence, his quick insight into the character of others, the tenderness of heart which nestled beneath his occasional reserve and roughness of manner, were happily characterized and discriminated. The faults incident to a nature of so much strength and outspoken sincerity, were also finely delineated and blended into the general impression given of the man. We have rarely heard a sermon of the kind so just and discriminating; so full at once of candor and affection, of intelligence and feeling. We hope to see it in print.—*Boston Transcript, March 27.*

The New Cent.—We understand that the proposed *new cent coin* is to be of white metal, resembling silver in appearance, with a round and slightly raised edge. It is about 8-10ths of an inch in diameter, larger than a quarter eagle and less than a twenty-five cent piece. There is not to be any hole in the coin, as has been suggested in some of the papers. It may be readily distinguished, we think, from other coins of about the same size, and will be a very great convenience.

Last Survivor of the Battle of Lexington.—The venerable Jonathan Harrington, of Lexington, the last survivor of the memorable conflict of April 19th, 1775, died yesterday, in the 96th year of his age. The deceased was born in Lexington, where his father was a prominent citizen. He had designed his son Jonathan for college, and the lad was engaged in his studies when the revolutionary war commenced. Though but 17 years of age, he was connected with the Provincial militia, and at the battle of Lexington played the fife for one of the companies in that engagement. His father's house was ransacked by the British troops and the books of the youthful student were distroyed. By that wanton act his future course of life was changed. The loss of his books was fatal to the pursuit of his studies, and he followed the occupation of a farmer. During the last quarter of a century he has been the object of much regard to his neighbours and all visitors at Lexington. His presence on public occasions has given added interest to numerous celebrations, and as the number of revolutionary veterans has decreased, he has received a larger share of public attention. His old age was passed surrounded by his relatives, who watched with much interest the evident decay of his vital powers. He had many visitors, and most of his conversation related to the interesting scenes of his early life. The actors in the opening scene of the American Revolution have all been "gathered to their fathers." By the death of Mr. Harrington, the connecting link is broken between the the present generation and those who took a firm stand in the field against the power of the mother country seventy-nine years ago next month. He lived to see his native land achieve its independence, and become noe of the mighty powers among the nations. He was born a Colonist, but died an American citizen, full of years and crowned with much honour.—*Boston Transcript, March 27.*

A Curious Case.—The *Conneaut* (Ohio) *Reporter* mentions the re-marriage at that place, on the 11th of February, of Mr. Elias Jones and Mrs. Delia Swap, the same parties having been married in 1822, against the wishes of relations. Previous to the birth of their second son, in the absence of Mr. Jones, his wife was induced by her relations to desert her home. Mr. Jones immediately went to sea, when Mrs. Jones, supposing her husband to be dead, married Mr. Swap, and became the mother of two children. After a space of twenty-five years, Mr. Jones returned, and learned that his two sons were living, and that his wife was then a widow. Mr. Jones, with his two sons, paid a visit to the partner of his youth, and they were re-married, as above stated.

A Novel Prosecution.—A gentleman at Green Farms, Ct., lately left the Methodist and joined the Congregational church. In his new place of worship, he found it difficult to repress those outbursts of religious feeling which were allowable with the sect he had left, and was quite often guilty of the impropriety of "speaking out in meeting," to the great annoyance of his new brethren. He was laboured with affectionately upon the subject, but it was of no use—the occasional "Amen!" and "Glory to God!" would slip out "in spite of his teeth." He was finally prosecuted for shouting "Glory to God!" under the influence of a stirring discourse, and was fined three dollars and costs, the costs amounting to ten dollars. In the complaint against him he was accused of "disturbing religious worship."

Distinguished Visitor.—Dr. Hamel, of St. Petersburgh, one of the most distinguished members of the Royal Academy, a Counceillor of State in the Russian Empire, and a gentleman of great scientific attainments, has been deputed by the Emperor Nicholas to visit the various educational, scientific, and philanthropic institutions of the United States. Dr. Hamel is now at the Revere House in this city. During the past week he has visited the various public institutions in this vicinity. He brought letters from the most eminent learned men of the old world to the prominent individuals in scientific and literary circles in the United States. A few years since he visited England upon a similar mission with so much success that the Czar commissioned him for a like service in our country. On Tuesday last he visited the manufacturing establishments in Lowell. Yesterday morning he examined the Perkins Institution for the Blind, and on Monday will visit Harvard University.—*Boston Transcript.*

Free Negroes in Missouri.—A case was recently brought before one of the Superior Courts of Missouri, in which it was sought to expel a mulatto from the State under a statute of 1847, which declares that no free negro or mulatto shall come to that State under any pretext whatever. It was contended in reply that this statute was unconstitutional, and that Missouri was bound by her own solemn compact and agreement, by which she had pledged herself never to pass any law prohibiting any citizen of any one of the States of the Union from emigrating to Missouri, and enjoying all the privileges of citizens of like class in that State. The Court sustained the motion and dismissed the proceedings, declaring that the Legislature of that State had no right to disregard and violate the solemn compact entered into by Missouri in order to be admitted as a State of the American Confederacy; and therefore that the act prohibiting free negroes and mulattoes from emigrating to the State was unconstitutional and void.

Pleasures of Contentment.—I have a rich neighbour that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, more money that he may still get more and more money. He is still drudging, saying what Solomon says: "The dilligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy; for it was wisely said by a man of great observation, "that there be as many miseries beyond riches as on this side of them." And yet heaven deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound in riches, when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do, loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience.—Izaak Walton.

Progress of Fire Arms.—The percussion lock, it appears, was invented by an English clergyman, the Rev. Mr. Forsyth, in the year 1807. In the year 1500, all fire arms were fired by a lighted match carried in the hand. About 1510, the match lock was introduced, which was so far an improvement that the light match was attached to the gun. But a shower of rain was still an effectual damper of the hottest fight. Soon after, the wheel lock was invented, which produced ignition by the rapid revolution of a steel wheel against an inflammable substance. This lock was in use during the wars of the Commonwealth. The well-known flint lock was introduced about the year 1692, and was in universal use down to the battle of Waterloo. The percussion lock, for many years after its invention, was only employed in the slaughter of birds and beasts; but it is now applied in all the armies of Christendom, to the weapons designed for the destruction of men. The paper from which we derive these facts, was read a few weeks ago before one of the scientific societies of London. It enumerated the leading improvements which are now proposed in fire-arms, and these are at present so numerous as to create the impression that the most ingenious men in every country are occupied in inventing more effectual modes of giving to fellow-creatures their quietus.

Propagation of Fine Roses.—It may not be known to many of our readers, that the fine roses of the China varieties may be readily propagated by means of slips. Cut from the well-ripened wood slips three or four inches in length, strip off a part of the foliage, and insert them in clean white sand, placed in pots or boxes. Keep them regularly watered, so they may not get too dry, and at a regular temperature. They strike root very freely. Some practice covering them with a bell glass, but those of most experience do not consider the practice necessary. Ladies may also propagate any of the choice roses desired, by budding in the same manner fruit trees are budded. It adds much to the beauty of the hardy climbers, to have the main trunk variegated with branches of roses, of different shades of colouring. We strongly commend the practice to those who would thus adorn the shrubbery of the homestead.

Susceptible Landlord.—"I'll let you the house," said a landlord, somewhat advanced in years, and a widower, to a gentleman, a few some days since, "on one oondition; that you will never allow your wife to ask me for repairs!"

"Very singular request, sir."

"That may be—but I know. I have let houses for twenty years—and I know."

"But for what reason do you ask this condition?"

"I can never get away from these women folks without doing all they wish. Why, sir, I let a little house to a widow lady, and one day she met me and said:

'Mr., my sink wants painting, and I think it would be economy for you to have it done.'

I thought so too, and I sent a painter. What do you think? Before I got out of the house, she had so coaxed and be-deviled me with reasons and entreaties, that I gave an order to paint the house from top to bottom. Agree to the condition, and have it put in the lease, and the house is yours as long as you want it."

THE CHURCHMAN.

NEW YORK, APRIL 15, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

Begin from first, where He encradled was
In simple cratch, wrapt in a wad of hay,
Between the toilful ox and humble ass,
And in what rags and in how base array
The glory of our heavenly Riches lay,
When Him the silly shepherds came to see,
Whom greatest princes sought on lowest knee.

From thence read on the story of His life,
His humble carriage, His unfaulty ways,
His canker'd foes, His fights, His toil, His strife,
His pains, His poverty, His sharp assays,
Through which He pass'd His miserable days,
Offending none, and doing good to all,
Yet being malic'd both by great and small.

And look, at last, how of most wretched wights
He taken was, betray'd, and false accus'd;
How with most scornful taunts and fell despites
He was revil'd, disgrac'd, and foul abus'd;
How scourg'd, how crown'd, how buffeted, how bruis'd;
And, lastly, how 'twixt robbers crucified,
With bitter wounds through hands, through feet, and side!

Then let thy flinty heart, that feels no pain,
Empierced be with pitiful remorse;
And let thy bowels bleed in every vein
At sight of His most sacred heavenly corse,
So torn and mangled with malicious force;
And let thy soul, whose sins His sorrows wrought,
Melt into tears, and groan in grieved thought.

With sense whereof, whilst so thy soften'd spirit
Is inly touch'd, and humbled with meek zeal
Through meditation of His endless merit,
Lift up thy mind to th' Author of thy weal,
And to His sovreign mercy do appeal:
Learn Him to love that loved thee so dear,
And in thy breast His blessed image bear.

With all thy heart, with all thy soul and mind,
Thou must Him love, and His behests embrace;
All other loves, with which the world doth blind
Weak fancies and stir up affections base,
Thou must renounce and utterly displace,
And give thyself unto Him full and free,
That full and freely gave Himself to thee.

—Spenser.

"And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke xxii., 19th & 20th verses.

In these words, which record the institution of the Holy Eucharist, two things are remarkable. The first is, that our Lord, having pronounced the bread to be His Body, gave it *to* His disciples; the second is, that He declared it to be the body which is given *for* them: "This is my Body which is given *for* you." Let these two points be carefully distinguished. The Body of Christ is said to be given *to* His disciples, and it is also said to be given *for* them. As it is given to His disciples, it is a communion; and this is one aspect of the Holy Eucharist; it is a communion of the body of Christ to those to whom it is given. But this is not the only aspect; for the same body which is given *to* them is also given *for* them, and this is another aspect of the institution, and that to which we wish at present to direct attention.

Now when the body of Christ is said to be *given for us*, we understand that it is given to God for the sins of the world. In other words, it is a sacrifice; that is, a gift or offering to God. On the same ground, therefore, that we account the Eucharist a communion, we must also account it a sacrifice. That which our Lord held in His hand He gave *to* His disciples, and its being given to them shows it to be a communion; that which our Lord held in His hand He declared to be given *for* His disciples, and its being given for them shows it to be a sacrifice. So that whatever reason we have for calling the Eucharist a communion, we have the same for calling it a sacrifice.

When Jesus gave to His disciples, He said, This is my body, which *is* given *for* you; not which *shall be* given, but which is given *for you*. Hence that which was given to the disciples, had been before given to God. Our Lord alone had power to give His humanity to God; and consequently He Himself, before He gave His Body to His disciples as a *communion*, had given it to God *for* them as a *sacrifice*. And in whatever sense it be true that our Lord communicated His Body to His disciples, in that same sense it is true that He had before offered or sacrificed His Body to God.

The same, *mutatis mutandis*, may be said in reference to the cup.

Now when we say that our Lord made an offering of Himself to God, what do we mean? We surely do not mean that He crucified Himself, or was anywise active in effecting His own death. What then *can* we mean, except that our Lord devoted and resigned Himself to God, for the patient endurance of whatever evils His Providence might permit the malice of His enemies to inflict on His Sacred Person? In the only sense, therefore, in which the blessed Jesus could offer or give Himself a sacrifice for the sins of the world, He might do it and, if we may reverently say so, might most properly do it, immediately before His sufferings commenced. "Knowing," as St. John says, "all things that should come upon him," seeing that His personal ministry was drawing to a close, and that His unutterable sufferings were about to commence; what more fit than that just before they commenced He should solemnly offer Himself to God for their endurance? Accordingly we find, that from the moment of the last supper, in which the solemn oblation of Himself was made, the malicious machinations began, of which he was thenceforward the passive unresisting victim. Even at the supper the traitor was present, and his presence drew from Jesus the exclamation, "Behold the hand of him that betrayeth me is with me on the table!" Then His sufferings began; thenceforward all on the part of the sufferer was patient endurance until the immolation was consummated by His death on the cross.

If we were told merely, that our Lord offered Himself to God for the endurance of suffering before His suffering began, we should have no difficulty in admitting the fact. We would easily allow that Jesus did thus voluntarily offer Himself to God. But if our Lord's oblation of Himself had been merely inward or mental it could never have been known to those about Him; and yet it was necessary that the oblation of Himself should be known, not only to those about Him but to all His followers to the end of time. In order to be known, however, the mental act of oblation must be expressed. Now an act of the mind may be expressed either by audible or visible signs; either by words addressed to the ear or by representations addressed to the eye. The two methods are not inconsistent with each other: both may be used to express the same thing; and both conduce to the same end: only the visible signs are more effectual for perpetual and universal signification. Our Lord used both; and the visible signs in which He expressed His oblation were bread and wine. Bread and the Cup then He made the representatives of His Body and Blood, and in the use of them He expressed or represented His inward oblation or sacrifice of His Humanity to God. Hence we say that our Lord offered himself in a *mystery;* which means nothing more than that He expressed the inward or mental act of oblation by an outward and visible sign. We say also that our Lord offered Himself to God in a *figure*, which means the same thing; viz., that He expressed His inward and invisible oblation of Himself by means of an outward and visible representation. Thus He gave His Body and Blood to His disciples in a *figure* or *mystery;* and this was a communion; and thus He gave His Body and Blood to God in a *figure* or *mystery*, and this was an oblation or sacrifice.

Nothing, as it seems to us, can be more simple and intelligible than this view. And now we have only to remember that though the representations of men may deceive us, the representations of God cannot deceive us. Words we know are mere signs; and yet we never hesitate to say that the words of God are truth; they are invested with all the power and efficacy of truth: if addressed by God to us, they communicate truth to us; and if addressed by us in turn to God they express the same truth to Him. Thus the words *Our Father* serve to express to God, and as it were to put Him in mind of the filial relation in which we stand to Him through His Son Jesus Christ. This we easily apprehend in regard to *words*, because they are familiar conventional signs: but if we reflect a little, we must see that the same thing must be true in regard to visible signs of God's own direct and positive appointment. For when Almighty God declares bread and wine, when sanctified by His word and benediction, to be the representatives of the Body and Blood of our Redeemer, then they are His Body and Blood in the same sense that His words are truth: if given to men, they are a communion of His Body and Blood, fully as much as His words when given to men, are a communion of truth: and, if offered to God, they are an oblation of His Body and Blood fully as much as a verbal prayer addressed to God in the very words of Holy Writ is an expression of truth. If Jesus had been mere man, nothing more natural for Him than to have said of the Bread: "This is the sign or symbol of my body;" and of the cup: "This is the sign or symbol of my blood." But being God as well as man, He said, "This is my Body," "This is my Blood," in the same way as He says to the Father, "Thy word is truth." Not that the sign was the same as the thing signified, or the representatives the same as the original, any more than the revealed word of God is the same as God; for in this case there had been no *figure*, no *mystery*, no *sacrament;* but that a representation, appointed by Him who is Truth itself, is so true, so perfect, so powerful, so immutable, as completely and effectually to take the place of the original, for all the intents and purposes for which it is appointed.

It appears, then, that the Holy Jesus in the last Supper, foreseeing that His sufferings were about to begin, solemnly offered Himself to the Almighty Father as the victim on whom the malice and fury of the world should be spent: it appears also that He made an outward expression of His oblation or sacrifice of Himself, in the figures of Bread and Wine; which figures, as being by His appointment the infallible expressions of truth and reality, were pronounced by Him to be His Body and Blood.

Having thus in a figure or mystery offered His Body and Blood, His human nature, to God and communicated the same to His disciples; Jesus added, "This do in remembrance of me;" or more strictly, This do for a memorial of me. The command *This do* evidently empowered and obliged the disciples to do what Jesus Himself had done. He had taken Bread and given thanks, or blessed it, and brake it, and made it the representative of His Body: He had taken the cup and blessed it and made it the representative of His Blood, and by means of these He outwardly and visibly expressed the inward and invisible oblation or sacrifice of His Body and Blood to God, and the communion of them to His disciples. In like manner the apostles in imitation of Jesus, in obedience to His command, and in virtue of His power and presence, were to take bread and bless and make it the representative of His Body; to take the chalice and bless it and make it the representative of His Blood; and by means of these representatives, they were outwardly and visibly to express the oblation of Christ's Body and Blood to God, and the communion of the same to men. The oblation and the communion are both done in a figure or mystery; that is, by means of images or representations which God hath appointed for the purpose, which He tells us that He understands, and that we may understand to be for all the intents and purposes for which they are established, that which they represent, and which therefore are as really and truly the expressions of the original, as the words of the Holy Jesus Himself are expressions of truth. Thus the representatives of Christ's Body and Blood are offered to God as a *memorial*, not to us, but to Him; serving, as it were, to put Him in mind of Christ, to bring Christ to His remembrance, to plead before Him and to Him Christ's merits, His blessed passion and precious death, His mighty Resurrection and glorious Ascension; to say to Him as it were, in His own appointed language, that Christ is our refuge from the storm; that Christ is our substitute; that Christ is our Head; that Christ is our only plea, our only offering, our only life, our only health and salvation; and that it is only in virtue of His oblation that we can hope for acceptance. Not more truly or more effectually do these holy signs represent the inward and invisible communion of Christ's Body and Blood to us, than they represent the inward and invisible oblation of Christ's humanity to God.

Having thus shown that our Lord intended the Holy Eucharist to be, not only a communion, but also a representative and commemorative oblation of His precious death and sacrifice for the sins of the world, we propose now very briefly to show the provision which the Church has made for carrying out this intention in her Liturgy.

If we turn, then, to the Communion Office we find the Prayer of Consecration divided into three parts: 1. The Consecration properly so called; 2. The Oblation; and 3, The Invocation. In the first the minister, having ordered the bread and wine for the purpose, begins with a solemn ascription of glory to Almighty God our Heavenly Father for the gift of "His Son Jesus Christ to suffer death on the cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." The minister then repeats the record of the original institution; and in doing so he designates with his hand that portion of the bread and wine which are to be made the sacramental or representative body and blood; saying of the bread so designated, This is my body, and of the wine so designated, This is my blood. And in virtue of these words pronounced in the name of Christ, and accompanied by His power, the bread and wine so designated are made the sacrament of Christ's Body and Blood.

The next part of the office is the act of Oblation. In it we solemnly offer to God the holy gifts which Christ hath appointed to be the representatives of His Body and Blood, and in so doing we make and celebrate before the tremendous majesty of Heaven the *memorial* which Christ commanded us to make when He said, Do this for a memorial of me. To say that this memorial is addressed *to men*, to put them in mind of Christ's death, is to misapprehend its purport; for it is addressed to the Almighty Father in order to represent to Him the Blessed Passion and precious death, the mighty Resurrection and glorious Ascension of His dear Son, and to plead with Him, to commemorate before Him here on earth, even as Christ pleads and commemorates before Him in Heaven, the merits of the one all-perfect, all-sufficient oblation of Christ which procured and effected our redemption. The Oblation therefore is the most solemn and affecting act of Christian worship; as is evident from the words: "Wherefore, O Lord our Heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants do celebrate and make here, before Thy Divine Majesty, WITH THESE THY HOLY GIFTS WHICH WE NOW OFFER UNTO THEE, THE MEMORIAL THY SON HATH COMMANDED US TO MAKE; having in remembrance His blessed Passion and precious death, His mighty Resurrection and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same."

After the Oblation comes the Invocation, in which we pray that our merciful Father of His Almighty goodness will vouchsafe to bless and sanctify with His Word and Holy Spirit these His gifts and creatures of bread and wine, that we receiving them according to Christ's holy institution, may be partakers of His Body and Blood. This prayer finishes the consecration and gives perfection to the sacrament. In the first place, the bread and wine are consecrated to be the representatives of Christ's Body and Blood; and having been so offered, the descent of God's Word and Holy Spirit is invoked on them to sanctify them to our salvation; and to make them a communion of Christ's Body and Blood to us, as they have been an oblation of the same to God.

Hence it appears that if we regard the Eucharist merely as a communion of the Body and Blood of Christ, we lose much of its import and benefit. It is a communion, but it is not only that; it is also an oblation to God or sacrifice. The bread broken and the wine poured out, represent to us Christ's Body and Blood; and being Christ's own representation it is a true and effectual communion to all who receive it with faith and penitence of the thing represented. The bread broken and the wine poured out represent to God the Body and Blood of Christ; and being Christ's own representation, they are a true and effectual oblation or presentation to God. Thus the Eucharist is a *representative* communion and *representative* sacrifice; depending for the truth of its representation on God's veracity. As it is the communion, we come to it in penitence and faith to receive the Body and Blood of Christ, that our sins may be forgiven and that we may dwell in Christ and Christ in us. As it is the oblation or sacrifice, we come to it with joy and gratitude to celebrate and make before the Almighty Father the memorial of Christ's sacrifice; to represent to God its all sufficient merits, and to do here on earth, by means of visible representation, the same thing which Christ Himself does in Heaven without any sensible representations. Thus our Christian worship on earth is a lively representation of the very and essential worship which is rendered to God in Heaven. The Christian Priest offering to God the Christian Oblation with the Christian assembly assisting in their places, and blessing and adoring God, by acknowledging His infinite justice and mercy in the death of Christ, in a Christian church, is the most exact transcript of Heaven.* Instead then of turning away from these Holy Mysteries, and leaving the church when they begin to be celebrated, Christians should account it their highest privilege as well as duty to be present and assist in their celebration. Coming in true penitence and lively faith, (and these are the indispensable qualifications without which none are fit to partake in this holy service,) they may with joy and gratitude unite with their minister, and through him with the whole Church of God, in ascribing glory to the Almighty Father for the death and passion of His dear Son, and pleading its merits for the remission of sins and all the other benefits which it is designed to convey, and in performing that act in the Church militant on earth which most nearly resembles the worship of the Church triumphant in Heaven.

s. s.

---

* See Scandrett's Christian Sacrifice.

PASSION-WEEK.

The Blasted Fig-Tree.—The things related of our Blessed Lord during the last few days before the Crucifixion are all of them full of warning and instruction. We should hardly dare to say that this is true of any one of them more than another: certainly it is not easy, perhaps not safe, to choose between them: it might relish of presumption to erect any one of them into special prominence above the rest. But of the one to which our heading points, thus much we may justly say, that it carries a very deep and manifold significance, being itself a sort of abbreviature and compendium of practical truth, where many lines and rays of Gospel wisdom are drawn together and concentrated. To draw out all the significance of the action, of course we cannot pretend: we can at best unfold barely enough of its meaning, to suggest how much there is in it to be unfolded.

On the evening after the triumphal riding into Jerusalem, and the purging of the Temple from the pollutions of sacrilege by the terrors of His presence, our Lord went out with the Twelve to Bethany, to pass the night in the bosom of that little home circle where He and His disciples seem to have been always sure of a cordial welcome and hospitable entertainment. Early the next morning He set out again with the Twelve for Jerusalem, to resume the labours of the preceding day. Whether it were that the cluster of friends at Bethany were up late the night before, their eyes being kept bright and their spirits wakeful with the joy of His presence and the relish of His discourse, so that they did not rise in time to furnish Him with a breakfast; or whether it were that His haste to be about His Father's business did so far outrun His appetite, that He would not stay to share their punctual though humble preparation of earthly food; at all events He seems to have left without His morning repast: as the night before He had gone supperless to Bethany, so now He returned breakfastless to Jerusalem.

"In the morning," says St. Matthew, "as He returned into the city, He hungered: and when He saw a fig-tree in the way, He came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig-tree withered away." Doubtless our Lord's hunger on this occasion was significant. For though we should not question that He was literally hungry, this nowise hinders or impairs the spiritual meaning of the fact. He was going to His people, the tree which Himself had planted. He had long been hungering for the fruits of righteousness and true holiness from this tree: He had wept over its barrenness, watering it with His tears, to make it fruitful; He had let fall upon it the dews of His teaching, and replenished it with the early and latter rains of His doctrine: still it had done nothing to satisfy His hunger.

Thus the whole account furnishes but an instance how He would put a sermon into the mouth of whatsoever object or incident fell in His way, and cause the most ordinary facts and processes of nature to grow eloquent of His doctrine. The matter is put rarely well by Williams in his volume entitled *The Holy Week*, thus: "We may well suppose that the thoughts which filled our Lord's mind on this morning, while proceding to Jerusalem and the Temple, must have been such as nothing could explain to His disciples, no human language could give utterance to. He spake therefore to His disciples then,—as He does to us all now, and at all times,—not so much by word of mouth, written or spoken, as by the daily occurences and the order of nature, and by natural objects. For even now many are the lessons beyond all power of language which He would teach us; and does so by events that occur about our path and the silent language of Nature, blooming and withering as He wills. For it is with reference to this Divine instruction they impart, that it is said of the visible creation, 'there is neither speech nor language, but their voices are heard among them.' In the same manner then also did He make nature herself to speak to His disciples; but it was as it were in a manner beyond nature, the more particularly to fix their regard. For deeds with Christ are parables, and parables are often deeds, or but the account of His deeds."

What, then, was the condition of the "one fig-tree" which was thus made to preach the Gospel on this morning? It was full-grown, fair-spreading, and well-leaved; for when "He came, if haply He might find any thing thereon, He found nothing but leaves." Its bearings were all show, all for the eye; its vigour had all spent itself in gay looks, in outward trimmings and adornings: there was much of promise, nothing of performance; not only no ripe fruit, but none to ripen. Moreover, its leaves were unfit for man to eat, and were so high from the ground that beasts could not eat them, and its shade kept from growing the grass which they could eat. He was wont to speak parables; He would now act one. The tree, though worthless, was innocent; could neither deserve nor feel the blasting of His reproof. But it could be made to teach and proclaim the grounds and effects of His curse. Had it borne any fruit, perhaps His breath had rendered it more fruitful; but as it has nothing but leaves, what it hath shall be taken away. Had it been utterly bare and leafless, perhaps it had escaped; whereas its fair but false outside must help it to a curse. That curse was, that it should always be what it was; "no man eat fruit of thee hereafter forever:" but, behold, it ceases henceforth to be even that; for how can any thing so good as leaves grow where the possibility of something better has been cursed and blasted away? It was not doomed to be cut down and converted to other uses; that had been to hide its disgrace: it was to stand there, fruitless, leafless, lifeless, till it rotted down, for the winds of heaven to howl and whistle through in publishment of its shame. Thus that which was the fault of this tree was to be its punishment: but, the word once passed, all its glory soon withers: it has been the vain pomp and pride of many a summer's day; now it is to be disrobed of all its fine seeming, and stand the naked trumpeter of its own dishonour.

This act of our Blessed Saviour was both emblematic and prophetic: thereby would He teach His disciples how much He hated barren profession, and what judgments He would bring on that unfruitful generation. The tree abounded pre-eminently in leaf and shade, and so did that nation in religious semblances and ceremonial observances. Once before He had compared the Jewish people to a fig-tree in the midst of the garden, which had lived long to defraud culture and balk expectation: He now acts what He then spoke. "They were a heap of foul matter covered over with a fair mantle, like a dung-hill robed with snow;" and their fine covering was to draw down on them the very thing it was meant to keep off. The thicker-leaved their good seeming, the more certain and intolerable was to be their exposure. What deeper woe, what direfuller curse, than for men to be punished with their own sin! And how often have men, because they had long made religion rather an art than a life, apparently been cursed with perpetual barrenness of good and pious works; and that curse been finally visited upon them in a stripping-off of the foliage of good manners, of all social and civil decencies; even their art being thus lost, from the want of something better to underpin and support it, and themselves left to be the telltales of their own shame!—May God in the abundance of His grace save us from the doom of the blasted fig-tree!

EASTER.

The Triumphs of the Cross.—The two extremes of suffering and of power, which met together in the life and person of our Saviour, are set forth in the prophetic announcement recorded by St. John, thus: "And I, if I be lifted up from the earth, will draw all men unto Me." The argument involved in these words manifestly is, that the crucifixion and death of our Lord was to be the beginning and spring-head of a perpetual conquest and triumph. So that the passage but instances, though in a more concentrated and expressive form, the same visible discrepancy of cause and effect, which marks in general the story of His earthly life. In the event referred to, there was no outward sign of its real greatness, no apparent promise of the consequences that have since filled the world. Our Lord but spoke then, as He usually speaks, in a still small voice, which, because it was still and small, seemed, to those hearing it only with the outward ear, inoperative and insignificant; yet it hath sent its reverberations through all subsequent time, and is still as audible and omnific as ever. For from His nativity to the day of His death there was an intercommunication of the divinity and the humanity in His actions, "like the sun shining through a cloud, or a beauty with a thin veil drawn over it;" they gave illustration and testimony to each other. He was born a tender infant, amid all the circumstances of lowliness and obscurity; yet He was adored by the Magi as a King, by the angels as their God. When He suffered Himself to be apprehended by a guard of soldiers, He struck them all to the ground by only replying, "I am he:" His answer, though breathed as gently as the breath of May, had in it a strength greater than a tempest or a voice of thunder; for God was in that soft voice, and it blew them to the earth. And when He was dying, He darkened the sun; when dead, He opened the sepulchres; when fast nailed to the cross, He made the earth to tremble.

Nor is this all. By the steps of a most painful and ignominious death, our Lord ascended the throne of an everlasting kingdom: through His wounds were derived into us the light and life that were in Him: by His expiring groans He breathed into the world the secret power of a new creation; a power that should perpetually draw and knit and compact men into a living temple for His Spirit to dwell in, and rebuild the ruins of our fallen nature in undecaying strength and beauty. In all which we may catch some faint gleams of the inscrutable mystery of His redeeming us from the curse of the law, by being made a curse for us. From the event of His being lifted up there hath flowed all over this otherwise bleak and desolate earth a stream of hope and comfort and consolation; hath issued forth a divine effluence, a healing efficacy, a winning and subduing grace, which men can neither understand nor resist; which operates in them unseen and unspent; which links in and combines with whatsoever of true and good yet survives in their nature; which enters into and entwines with their life, and through their life shapes the movements of the world, and writes its effects in all the forms of thought, all the monuments of history, and all the institutions of society; which, in a word, perpetually builds and propagates His Church. And the unimpaired vigour, the unbroken continuity, the irrepressible vitality of that Church, attest in the stubborn signature of enduring facts the presence in the world of an agency above the world, and which the world cannot shake off. Men cannot choose but look upon their suffering Redeemer, and looking upon Him they cannot choose but be attracted towards Him: the spectacle puts something into them, or calls up something within them, that impels them nearer and nearer: all things are penetrated and informed with the sight of Him; and from the sight there goes forth a virtue to kindle and quicken the life that draws men to Him, to plant and inflame the love that makes them look further, while the looking further begets still greater love: so that it were as easy to create a new world, as to banish out of the world the power that has thus been brought into it.

Such are some of the thoughts that have occurred to us touching that wonderful potency which has so changed the face of the world; and which, against all the strengths of custom, interest, pride, passion, prejudice, whatsoever springs from the fountain of our fallen and corrupted humanity, has built itself into an Institution as broad and firm as the foundations of the earth. If the thing do not fill the reader with astonishment, then indeed he may well conclude that he is in some manifest danger of not understanding it. And these facts, or rather this one great, comprehensive, abiding Fact, which the Supernatural has thus wrought out of the materials of nature, may justly hold our powers in continual study. We cannot exhaust its significance: the more we know of it, the more we shall feel that there is somewhat in it that passes our knowledge. At all events, question it as we may, disguise it as we can, here it stands: skepticism and infidelity may put out our eyes, but they cannot put out the object which it is our privilege and should be our happiness to see.

Of the methods, processes, and agencies, whereby the mysterious efficacy, which was breathed into the world from the obscure spectacle of Calvary, was put into actual operation, and carried onwards to its proper results, we can discourse but little now. The theme is big enough to fill many volumes, and far too mighty for us to wrestle with. Nor do we know how we can better give a rapid glance at the subject, than by abridging and condensing an eloquent passage from a very eloquent writer.

The Apostles, then, with whom lay the beginnings of this work, may well be supposed to have proceeded in their ministry something thus: They did not rest their cause on argument, nor appeal to eloquence, wisdom, or reputation: they bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and reason; and exhorted them to make trial of the Gospel, since they would find their account in so doing. They appealed to men's hearts, to their secret belief in a superintending Providence, and their hopes and fears thence resulting; and they professed to reveal the nature, personality, attributes, will, and works of Him "whom they ignorantly worshipped." They came as commissioned from Him, and declared that mankind was a sinful and outcast race; that sin was a misery; that the world was a snare; that life was a shadow; that God was everlasting, His Law holy and true, its sanctions certain and terrible;—that He was also all-merciful; that He had appointed a Mediator between Him and them; that that Mediator had come and gone; but had left behind Him what was to be His representative till the end of time, His mystical Body the Church. Thus they preached, and thus they prevailed; using indeed persuasives of every kind, but resting at bottom on a principle higher than the senses or the reason. They expostulated with the better sort on the ground of their instinctive longings and dim visions of something greater than the world. They awed and overcame the wayward, by the secret influence of what remained of heaven in them, and the involuntary homage paid by such to any more complete realizing of it in others. They asked the more generous-minded whether it was not worth the while to risk something on the chance of augmenting and perfecting those precious elements of good which their hearts still held; and they could not hide, what they cared not to glory in, their disinterested sufferings, their high deeds, and their sanctity of life. They won over the affectionate and gentle by the beauty of holiness, and the embodied mercies of Christ as seen in their ministrations and ordinances. Thus they spread their nets for disciples, and caught thousands at a cast. Those who had the seed of God within them would find day by day, as love increased, increasing experience that what they had ventured boldly amid conflicting evidence, of sight against sight, and reason against reason, with some things for it, and many things against it, they had ventured well. The examples of meekness, cheerfulness, contentment, silent endurance, private self-denial, fortitude, brotherly love, perseverance in well-doing, which would from time to time meet them; the sublimity and harmony of the Church's doctrine; the touching and subduing beauty of her services and appointments; the consciousness of her virtue, divinely imparted upon themselves, in subduing, purifying, and changing them; the bountifulness of her alms-giving; her power, weak as she was, and despised, over the statesmen and philosophers of the world; her consistent and steady aggression upon it, moving forward in spite of it on all sides at once, like the wheels in the Prophet's vision, and this contrasted with the ephemeral and variable outbreaks of sectarianism; the unanimity and intimacy existing between her widely-separated branches; the mutual sympathy and correspondence of men of hostile nations and foreign languages; the gravity of her Bishops, the awful glory shed around her Martyrs;—these and the like persuasives acted upon them day by day, turning the whisper of their hearts into an habitual conviction, and establishing in the reason what had been begun in the will. And thus has the Church been upheld ever since by appealing to the necessities of human nature, the anxieties of conscience, and the instincts of purity; forcing upon Kings a sufferance or protection which they fain would dispense with, and upon Philosophy a grudging submission and a reserved and limited recognition.

Such has been the course and operation of of the power which issued from the lifting up of the Son of Man; spreading like a leaven through the thoughts, words, and works of men, till the whole was leavened. It has infused a principle of growth into the better elements of our nature, and has given shape and character to the developments thence proceeding. It has converted grovelling aims into high aspirings, feeble and fitful essays into noble achievements, partial glimpses into calm contemplation, niggard payments into generous self-devotion; causing such virtues as put to shame the proudest boasts of heathen culture to be but products of the common day; insomuch that if Socrates be more known than the Saints of the Church, it is because the latter are so numerous as to hide each other from the world's view. And yet from the first it enjoined the law of love for retaliation; it put pain above enjoyment; it honoured poverty before affluence, the next world before this: making the Christian independent of all things but Christ; and providing for a deeper humility, while it overflowed in peace and joy.

The above is but a slight glance at the stupendous and beneficent results that have flowed and are flowing from the event in question. The more we reflect upon what it has done, the more we shall be brought to regard its operation as a miracle surpassing any recorded in Holy Writ. And if it do not ordinarily seem such to us, this can only be because the world is so full of it. The works of nature are indeed stupendous and ineffable, but here is something that outworks her, and convicts her strengths of weakness. And after our solemn meditations on the sufferings of the Cross, we knew not how we could dig a better channel for our readers' Easter thoughts, than by opening a meditation upon the triumphs of the Cross; a theme that may well inspire us with the serene and tranquil joy befitting the season.

For, backward as we cast our eyes,
We see what was, and is, and will abide;
Still glides the stream, and shall forever glide;
The form remains, the function never dies;
While we, the brave, the mighty, and the wise,
We men, who in our morn of youth defied
The elements, must vanish;—be it so!
Enough, if something from our hands have power
To live, and act, and serve the future hour;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.

Bishop Kip in San Francisco.—The last arrival from California brought us two letters from this Prelate, the first of which is in another column: the second will be forthcoming next week. The matter of them, as will readily be seen, is of special interest to the Church. We understand that the Bishop has already had the offer of a piece of land, 150 acres, for the founding of a college, and that he has sent, or was about sending, the Rev. Dr. Orange Clark to the East, to solicit aid for the undertaking. If this be true, as we hope it is, it is news indeed.

House and School of Industry.—A gentleman of this city, entitled to the highest respect and confidence, sent us a short communication last week, signed "Charity," setting forth the claims of this institution, and calling attention to an Amateur Concert about to be given in aid of its funds, in Dr. Potts' church. The concert is to take place on the evening of Thursday the 20th inst. An advertisement, containing a full programme of the parts and pieces to be performed, will be found in our advertising columns. It gives us unfeigned pleasure to do anything in our power to inform the public of the occasion, and to interest them in attending it. The managers of the institution have recently purchased the building which they now occupy, 100 West 16th street, and the special purpose of this concert is to aid in relieving them of the debt entailed upon them by that purchase. The amateurs who have kindly promised their assistance, comprise the first order of talent, and can hardly fail to render it unusually atractive. It may be worth the while to add, that a circle of benevolent and "honourable women" are engaged in carrying on the institution, as its benefits are designed exclusively for their own sex; and that its condition seems to be thriving under their care and management. A copy of the *Third Annual Report* has been sent us, from which we had designed to make a short extract in this connection; but on reading it over, we like it so well that we have concluded to give the whole of it at some future time, probably next week.

THOUGHTS ON CURRENT EVENTS.

The Bill for the reform of the University of Oxford has been duly introduced to the House of Commons, by Lord John Russell. In his speech, he took occasion to express his gratitude to Mr. Gladstone, for assistance in preparing the bill; the meaning of which is supposed to be that Mr. Gladstone is its real author, although the ordinary distribution of official duties requires that Lord John should have the appearance of being such. Mr. Gladstone accepts the bill as it stands, and is prepared to oppose any change in it; but it is too Church-like for Lord John Russell, who has expressed his willingness to vote for certain amendments, should they be proposed. The measure looks to two things, reform in the University, and in the several colleges.

Of course, as the great cause of complaint in the old system was the Hebdomadal Board, the substitute provided for it is the most prominent feature in the new system. But this part of the subject will probably be better understood, if we speak first of the Congregation. This is an old name revived, which is to be applied to a body, certainly not identical with, but like that which was anciently called Convocation. The original idea of the Convocation of an university, was a meeting of all the Masters and Doctors, that is, of all the instructors of the university. Those were of course all resident. The introduction of a constructive residence, consisting in keeping up a connection with some college, and the abandonment of the task of instruction to Professors and Tutors, have wrought a great change in the nature of Convocation. Perhaps a still greater has been brought about by the change which has taken place at Oxford in the mode of teaching Latin. In the middle ages, Latin was a sort of vernacular language among learned men. They learned to read it as a means of acquiring knowledge, to speak it as a means of intercommunication. In our days, Latin is taught at Oxford critically, and men have a thorough knowledge of its niceties, who cannot speak it fluently. Yet the old rule, that nothing but Latin is to be spoken in the Convocation, has been retained. The consequence is that debate is impossible, and although very Ciceronian orations are delivered, of which there have been very recent examples, there is no collision of mind with mind. The orations are too classical to be modern, too polished to be effective, and too thoroughly Latin to be fit for use among Englishmen. In the new Congregation, this difficulty is to be removed, and the debates are to be in English.

The Congregation is to be virtually composed of all those members of Convocation who are, practically, resident, and a few non-residents, whose long connection with the University or the Colleges, in high offices, may be presumed to have given them a permanent interest in its welfare.

The official members are to be the High Steward; a nobleman elected by the University, who is, we suppose, to be regarded as a sort of honorary, or ornamental member; the Heads of Houses; the Canons of Christ church, who are the governing body of the most important college; the Proctors; the Professors, whether called by that name or any equivalent; the members of the new Hebdomadal Council; one Tutor chosen by each college; Masters of Arts, who may, under the authority of the act, be licensed to keep private halls; the Deputy Steward; Public Orator; Keeper of the Archives; Assessor of the Vice Chancellor's court; Registrar to the University; Counsel to the University; Bodley's Librarian; all persons who have filled any of these offices for the space of three years if residents, or twelve years if non-residents; lastly, all Masters of Arts resident in the University, and habitually engaged in the study of any special science; of the continuance of which study they are to produce annual certificates from some authority to be hereafter designated by the University for that purpose.

The functions of the body thus constituted are to be two-fold. One is, that of electing the greater part of the members of the Hebdomadal Council. The whole number of the members of this body may vary a little, but can never be less than twenty-four. Of these the Congregation is to elect nineteen; six Heads of Houses, one Divinity Professor, six other Professors, and six Masters of Arts of five years' standing. The Vice Chancellor and Proctors for the year are to be also members. The first is, of course, one of the Heads, the others Masters of Arts, both being chosen by a sort of cycle among the colleges, although the Vice Chancellor is, in form, the nominee of the Chancellor. The Chancellor is to name two other members, of whom one is to be the Head of a House, and the other a Professor. The late Vice Chancellor, if not otherwise a member, is to be added to the Council, during the term of office of his successor. The members of Congregation are to be restrained from voting for more than a certain proportion of candidates, so as to secure a representation to any tolerably strong minority. This principle had been already introduced into Lord John Russell's Bill for the Reform of Parliament. But, as we then remarked, it is of much more import when the whole of a representative body is to be chosen by a single constituency. The Hebdomadal Council is simply to succeed to the powers and duties of the Hebdomadal Board.

The other function of the Congregation is that of being the real legislature of the University. The measures prepared by the Hebdomadal Council are to be submitted to it, freely debated in English, and when they have received its sanction, laid before the Convocation, for its formal ratification. It is expressly provided, that all the powers of Convocation shall remain as they are at present.

Other provisions relate the abolition of oaths now required to be taken by members of the University or the Colleges, which impose secrecy, or restrain alteration in the existing regulations.

Another authorises the Vice Chancellor to permit, under such regulations as the University may provide, Masters of Arts to establish private halls, at which young persons may have the advantages of education in the University. It is expected that these halls will afford a cheaper mode of attaining those advantages, than that which is now alone permitted, of becoming a member of a College.

The most important matter dealt with, in connection with the Colleges, is that of the close endowments. These are certain funds provided by benefactors for the support of young men, who are to have the benefit of an university education, in which the benefactor has chosen to designate certain classes of persons as the objects of his bounty. Such benefactions could not, under the Constitution and laws of the United States, be meddled with by any legislative authority. But the British Parliament claims to be omnipotent, and on the present occasion proposes to exercise its powers in a mode, which we Americans think inexpedient, because unjust, but in a manner which, we believe, will, in the particular case, be practically beneficial. Where a benefactor has reserved the preference to his lineal descendants, it is to be continued forever. If the preference is given to his kindred, it is to continue an hundred years if now in existence, or fifty years if created hereafter. All other preferences are abolished. In the case of those which are allowed to continue, if no person qualified under the preference and fitly qualified by character and attainments presents himself, the emolument may be thrown open to competition. All positions of emolument must be given after examination.

Fellowships can only be held by non-residents, who are engaged in clerical duty in some parish within three miles of Oxford, in a living connected with his college at a greater distance, or is engaged in the performance of duties connected with his fellowship, which cannot be performed at Oxford. Residents forfeit their fellowships, unless they are engaged in tuition or discipline within the University, or hold an University office, or such a certificate of study as has already been mentioned.

There is to be a royal Commission to be continued until fifty-seven, or, if the Queen and Council think fit, until fifty-eight, who are to have large powers of endowing professorships at the expense of colleges, with their assent, and in some extreme cases without, and of confirming the statutes which the colleges may make for diminishing the incomes of rich fellowships and scholarships, and increasing those of poor scholarships. No fellowship is to be diminished below £300, and no scholarship below £60. No scholarship is to be raised above £60.

The Colonial Church Bill has passed to a second reading by a majority of more than two to one, which ensures its final passage. Some dissenting members think that it is dangerous to them, to give Churchmen the power of regulating their own affairs. Some Erastians are in terror for the Queen's Supremacy; although they would be puzzled to say in what her Supremacy in the Colonies consists. *Low* Churchmen are laudably anxious lest the Church in the Colonies should depart in doctrine from the Church of England. Others are terrified lest the clergy of a Church supported on the voluntary system should tyrannize over the laity, while the intended tyrants are contending for the introduction of the laity into the synods. We are glad to believe that, notwithstanding all these grumblings, the bill will pass.

Dr. Phillimore's excellent bill against simony has not been so fortunate. The rights of property were too strong for the rights of God. But it will all be right in time. The Church is long-lived and can wait.

New York, April 11, 1854. H. D. E.

LETTERS FROM CALIFORNIA—No. 7.

SAN FRANCISCO.

It is curious to stand on the deck of a crowded steamer, as she is passing through the "Golden Gate," and entering the noble harbour of San Francisco. There are a few returning Californians, who are pointing out every object of interest with which they were formerly familiar, but the majority are gazing with earnestness on the untried scene which is to them but the Land of Promise. Most of them have come as adventurers to that new home, and the result is yet to show whether any of their expectations are to be realized. Many are coming to retrieve broken fortunes, and, instead of reaping the golden harvest, how large a portion will find a grave in the already crowded cemetery of San Francisco, dying "strangers in a strange land," or else be glad in a few months to find a passage home in some returning steamer. Many are ladies and children, whose husbands and fathers, having succeeded in business, had now sent for their families to join them. We belonged to none of these classes, yet none probably looked out with more interest on their future home than we did, when on that beautiful Sunday morning, just as the sun was rising over the distant mountains, we found ourselves entering the harbour.

From the narrow entrance, called the "Golden Gate," there opens the most magnificent harbour in the world. Up to the city and then far beyond it, it stretches out like an inland lake, yet perfectly sheltered on all sides. It is said, there is room for all the shipping in the world, naval and mercantile, to ride safely at anchor. The wharfs of the city are crowded with vessels, to an extent which reminds one approaching it somewhat of New York. The city is scattered widely over a series of hills, which seem like "the seven hills" of Rome. But a few years ago, there was scarcely a house on this quiet bay, which derived its name from the old mission of St. Francis, the buildings of which still remain nestling under the hills, about three miles from the city.

The guns fired by our steamer, at the entrance of the harbour, and again as we approached the wharf, brought down a crowd of spectators and friends, to receive the passengers. The anxiety which had been felt about the steamer *Golden Gate*, and the knowledge of the fact that we came from her, probably increased the number that thronged down to make inquiries about her prospects. I confess that when I saw the warm greetings exchanged between those on the steamer's deck, with their friends on the wharf, a feeling of depression stole over me, as I remembered that I knew no one among the thousands of this city. It was speedily dispelled, however, by a letter which was handed through the crowd and passed from hand to hand till it reached me. It had been left with one of the officers of the port, whose duty it was to board all vessels as soon as they arrive. It was from the Vestry of Trinity church, informing me that a Committee had been appointed to welcome us on our arrival, and to conduct us to lodgings which had been prepared. It was my first greeting at landing, and at once dispelled every feeling of loneliness or strangeness to which I had just been giving way.

As soon as the plank was run out, a member of the Committee was on board seeking us, who proved to be the brother of one of our most valued friends in Albany. A carriage was waiting, and in a short time we found ourselves at the house of W. Neely Thompson, Esq., another member of the Committee. This, for the next fortnight, was our home, where everything was done which kindness and hospitality could suggest, and now, some of our most pleasant associations since we have been here centre about that house.

Three hours after my arrival, I found myself standing in the chancel of Trinity church. I confess, I felt but little like engaging in a service, for I had yet scarcely recovered from all we had passed through during the last ten days. Yet everything in California is *onward;* life does not pause for the accommodation of the tired and the weary, and therefore I yielded to the request of the rector and at once commenced my duties.

Trinity church was founded by the late Mr. Mines who now sleeps beneath its chancel, in the hope of a glorious resurrection. The church which rises over him is his fitting monument. It is curiously constructed of sheet iron, plastered inside. Shortly after the rectorship was taken by the Rev. Mr. Wyatt, it was found necessary to enlarge it, which was done by widening it some twenty feet. It is now at the very height of prosperity, with a noble, energetic congregation, comprising as much intellect and cultivation as I ever saw gathered on such occasions. Before I knew any of them personally, I was struck with the mere outward appearance they presented. The proportion of gentlemen (as of course is usual in this city) was much greater than we are accustomed to see at the East, and a finer set of men than those gathered in California, for activity and energy of mind, could not be found in any place in the world. It is a noble field, to act upon this array of stirring, cultivated intellect, and Mr. Wyatt, by his assiduous labours, both in the pulpit and out of it, is directing it in a way which will give a broad and noble foundation to the Church in this city. The congregation has indeed already outgrown the accommodations furnished by the building, and it is hoped, that another year arrangements will be made to erect a substantial and beautiful building. This result is looked forward to so confidently, that the present building will not be consecrated, as it is regarded as being only temporary.

Grace church is an exceedingly church-like building of wood, in the Gothic style, with open roof and fine deep chancel. It was commenced about five years ago, by the Rev. Dr. Ver Mehr. After passing through great difficulties, Dr. Ver Mehr, during the past year, removed to Sonoma, where he is establishing a Female Seminary. He retained the nominal rectorship of the church, while its services, during the past winter, have been chiefly performed by the Rev. Orange Clark, D. D., late Chaplain to the United States Marine Hospital in this city. In this unsettled state of things, the Church of course became entirely disorganized, and on my arrival the Vestry asked me to accept the rectorship, and officiate while my duties do not require me to be absent in other parts of the Diocese. I have done so, while Dr. Ver Mehr retains his connection with it as Assistant Minister. In a few weeks the pews will be sold and extensive improvements made in the building. Could another strong congregation be built up in this city, Trinity and Grace church together could make their influence felt in the whole Diocese.

But I must close this long letter. You cannot tell how pleasant and encouraging it is, to receive by each fortnight's steamer the cheering words of our brethren at the East. We need all they can say and do, to uphold us in our distant field. And these come, not only from our own homes on the Atlantic shore, but over the ocean from the brethren of our mother Church. One who is most widely known in this country for authorship in Church literature, writes me:—"I cannot forbear telling you how much I am interested in the succcess of your undertaking, and how earnestly I hope that God's blessing may be with you, and that He will grant you the bodily health, and the mental and moral strength, needful for so great and important a work. You must be so much occupied now that it seems unkind to ask you to write, yet if you could find a few minutes to tell me something about your future plans, I should be very much interested in hearing them."

Another—a clergyman, whose name, could I mention it, would be "familiar as household words" to those of your readers who are accustomed to reverence goodness—writes:—"There is a general rejoicing here at the successful issue of the visit. [Referring to that of the English Delegation last fall.] The Venerable President of Magdalen College, now in his 99th year, thanked God that he had lived to see the beginning of a union, which (said he) is *the* most important step that can be effected for the consolidation and strengthening of Reformed Christendom. He specially rejoiced in your mission, because it recognizes the Bishop as *the essential* to make a Diocese, and does not allow a Diocese to grow up first, and seek a Bishop afterwards."

These proofs of the Unity of the Church are doubly pleasant to us, who are labouring in this "far-off land." From necessity, I write in great haste, the day before the sailing of the steamer, yet I will endeavour to find time to send you some account of this wonderful city about us, and the prospects of the Church through this Diocese. W. I. K.

Reprint of Newland's Lectures.—Since our last notice, two weeks ago, we have received subscriptions for this undertaking as follows: A gentleman of this Diocese, $2 50; two gentlemen of New Jersey, $5; a gentleman of Philadelphia, $5; a gentleman of Delaware, $3; two Churchmen, $5; cash, $2; in all, $22 50; which, added to the $46 before reported, makes $68 50. We hope those interested in the thing will bear in mind that not less than $210 will be required to get up an edition of 1,000, and we shall not venture on putting the matter to press till that sum be raised. The quicker, the better.

MARRIED,

On Sunday evening, April 9th, by the Rev. J. A. Spencer, D. D., Mr John Armstrong to Miss Margaret Atkinson, both of this city.

DIED,

In San Francisco, Cal., on Sunday, March 12, aged 7 months, Serena Livingston, daughter of the Rev. Christopher B. and Mary A. Wyatt.

At Johnstown, N. Y., on the 4th instant, Henry Converse, son of Dr. Wm. H. and Harriet L. Johnson, in the 4th year of his age.

NOTICES.

☞ All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 20th inst., at 59 Bond street, at 8 o'clock.

The Report of the Committee on the Revision of the Constitution and By-Laws of this Society, will be acted upon at this meeting.

April 13, 1854. Theo. R. McIlwaine, Recording Secretary.

Protestant Episcopal Missionary Society for Seamen in the City and Port of New York.—The Annual meeting of this Society, for the election of Officers and Lay Managers, will be held in the Sunday School-room of the Church of the Ascension, on the evening of "Monday in Easter week," at 7½ o'clock.

April 12, 1854. Thomas P. Cummings, Rec. Sec'y.

N. B. The Members of the Society are: "All Clergymen residing in the city of New York, and canonically connected with this diocese; Patrons, Life Members, and Annual Subscribers of not less than one dollar."

The Rev. Thomas Gallaudet, Professor in the New York Institution for the Deaf and Dumb, and rector of St. Ann's church for Deaf Mutes, will preach in the church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, April 16 Service to commence at 7½ o'clock.

Services for Holy Week—Church of the Holy Innocents. Early Service at 7 A. M. throughout the week Morning Prayer at 9 A. M except on Good Friday when at 10½ A. M

Evening Prayer at 6 P. M., except on Good Friday, and Easter Eve, when at 8 P. M. with Sermon. Sermon, Easter Eve, on "The Intermediate State."

Early Communion, Easter morning, at 6½ A. M. ap8-2t

Trinity Parish.—Holy Week Services.—In addition to the Sunday services at 10½ A. M. and 4 P. M.:

TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.
ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.
Daily, 11 A. M. and 4 P. M.
Wednesday, A. M.; Lecture.
Thursday, A. M.; Confirmation
ST. JOHN'S CHAPEL: *Daily*, 10 A. M. and — P. M.
Confirmation on Easter Day, 10½ A. M.

⁂ On Good Friday, throughout the Parish, the Services will be *as on Sunday*, at 10½ A. M.; sermon: and 4 P. M.; sermon.

ACKNOWLEDGMENTS.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Collection in St. John's chapel, Rev. John Henry Hobart, $73 36; S, West Troy, by Thos. N. Stanford, Esq. 2 50; Rev. J B Donnelly, Hillsborough. N. C., sub, 1; James Barrow, sub, 1; Rev. T. McC. Peters, sub, 1; Wm. H. Beare, sub, 1; Mrs. Atwater, sub, 1; Rev. I. D. Carder, sub, 1; Rev. F. H. Cuming, sub, 3; collection St. Paul's chapel, Rev. B. I. Haight, $73.

This Society has removed to No. 55 Thirteenth street, a short distance west of Broadway.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 12, 1854. 55 Thirteenth street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Christ church, Butternuts, Rev. David E. Barr, $2; Subscribers, $2 each—Mrs. Atwater, Rev. I. D. Carder, J. W. Fowler, F. H. Fowler,—$8; St. James church, Bristol, Ind, $2 20.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
April 12, 1854. 55 Thirteenth street.

Missionary Committee of the Diocese of New York,—The Treasurer acknowledges the receipt of the following sums since his last:

Trinity, Potsdam, Rev. Wm. Stanton, $13; Holy Innocents, West Point, Rev. W. E. Duncan, $15; St. John's, Tuckahoe, Rev. C. Jones, $7 52; St. George's, Astoria, Rev. T. R. Chipman, $22 08; Christ, Marlborough. Rev. S. Hawksley, $3; St. Luke's, Somers, Rev. John Wells Moore, $2 39; St. James, North Salem, Rev. J. W. Moore, $2 55; St. John's, Yonkers, Rev. A. B. Carter, $32 31; total $97 85.

C. N. S. Rowland, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Christ, New Brighton, Rev. P. P. Irving, $57 65; Ascension, Green Point, Rev. E. Babcock, $3 63; St. Paul's, East Chester, Rev. W. S. Coffey, $5 25; Messiah, Glen's Falls, Rev. W. G. Hawkins, $2; S, West Troy, per T. N. S., $2 50; total $71 03.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

The subscriber has received from S. post-marked West Troy, for Nashotah mission, $10; N. Y. Bible and Common Prayer Book Society, $5; P. E. Tract Society, $2.50; Aged and Infirm Clergymen, $2.50; Total, $20. THOS. N. STANFORD.

LITERATURE.

Sacred Poems and Hymns, for Public and Private Devotion, by James Montgomery, with the Author's latest corrections, and an Introduction by John Holland. Appleton & Co.

This may be considered as a supplementary volume to the author's edition of his *Poetical Works*, collected by himself, and published by Longman, in London, in 1850, and reprinted by Lindsay & Blakiston, in Philadelphia, in 1852. It contains several devotional lyrics, which are arranged in that volume under the division of Songs of Zion; but nearly the whole contents of the volume are, we believe, now first brought together in a connected series, from the writer's contributions to other works, and scattered compositions of this kind. They are printed with the running title at the head of each page, "Original Hymns," by which we are not necessarily to understand that they are given as originally written, but "in that form of words, for which the author can at present hold himself responsible." It is well known that with no department of literature have greater liberties been taken, by editors and adaptors, than with that which supplies hymns and devotional poems—and there would seem to be more justification for the habit in this case, than with other classes of composition. A kind of necessity sometimes arises to adapt a set of verses to the special purpose of being sung by a particular denomination, in a particular age or country. Anything, in fact, which may be used for the purpose of sacred minstrelsy, seems to be regarded as common property, to be handled as no other species of literature is entitled to be, with credit or impunity; on the principle, we presume, that the sacredness of the end justifies the means. In this way religious bodies every day sanction a custom which would be fatal to any man's reputation, if employed in any other walk of letters—namely, that of curtailing and altering a poet's compositions, stripping them of his name and appropriate ownership, and passing them off in a mixed currency of nameless thoughts and aspirations. If an editor or publisher were to print Ben Jonson or Milton otherwise than as they are written, without notice to the world that the change was made for some purpose like the Bowdler family Shakespeare, or Macready's copy of Pope, he would at once lose caste as a fraudulent or unsafe person, offering literary wares under false pretences, with an utter misconception of the relation in which he stood between the author and the public. This principle must be laid down as settled, that the text of a writer is never to be changed without the most precise and distinct notice, or all responsibility of authorship, and all the benefits to be derived from individuality—the finest and most profitable study of biography—will be lost to the world.

How, then, is the change or alteration of an author's compositions to be allowed in the religious world? Can piety employ methods which profanity would disown? In any questionable sense certainly not; yet there are some differences in the cases which suggest a modification of the usage.

In a collection of hymns, to be sung in churches and congregations, it is evident that anything like literary history or annotation should be for the time kept out of view. The author's name cannot conveniently be appended to his composition; nor in a strictly sacred volume can it well find a place, even in an index. There must be but one suggestion—that which the composition itself inspires. It would distract our attention if our minds were to be diverted, on opening our prayer-books during service, to the various thoughts inspired by the names of Toplady, Charles Wesley, Muhlenberg, Watts, Helen Maria Williams, and Dwight, "whose baptismal name was Timothy." Authors of hymns must be content, for the time, to leave their personal reputation behind them, when their works enter the sanctuary or organ-loft; and they may be well content, for such a time and purpose, to forego all earthly fame.

Another obvious condition is that a hymn should not exceed a certain length. A selection may be made from it, but no space can be given in ordinary collections for what is inappropriate.

Again, an old poem may be well worth reviving, for its general fitness and propriety, while it may contain phrases or stanzas incongruous or obscure. The fashion of the day may have changed and destroyed a favourite conceit of the author, as in the last of the lines of Herbert's poem on Virtue, where the comparison of the soul to "season'd timber" which "never gives, though the whole world turn to coal," is too literal for the taste of this age, and has an unintelligible or mean look. In such a case a slight change or omission would seem to be allowable. It is a greater good to the author to secure his verses in a noble cause, than to let them lie in neglect because he once committed a slight error in taste.

It is possible that a national word or phrase may occur in the hymn of one country, which cannot be transferred to another, when an omission or substitution may be permitted; or one denomination of Christians may omit an allusion to the doctrinal opinions of another.

But making every allowance for all these adaptations, all compilers should be held to a strict account. They should alter as little as possible, and nothing carelessly, wantonly, or unnecessarily.

Montgomery has made especial complaint to the public on this head. In his preface he says: "In the *Christian Psalmist*, compiled twenty-five years ago, by the Author of the present volume, he became known as a Hymn-Writer; and, since then, having frequently exercised his vein in like manner, a considerable number of his compositions have been republished (with or without leave) by Editors of similar miscellanies, or in authorized hymn-books. Of this he has never complained, being rather humbly thankful, that any imperfect strains of his should be thus employed in giving '*Glory to* God *in the highest*,' promoting '*On earth peace*,' and diffusing '*Good will toward men*.' But of the liberties taken by some of these borrowers of his effusions, to modify certain passages, according to their peculiar taste and notions, he must avail himself of the present opportunity to remind them, that if good people (and *such* he verily believes them to be) cannot conscientiously adopt *his* diction and doctrine, it is a little questionable in them to impose upon him *theirs*, which he may as honestly hesitate to receive. Yet this is *the Cross*, by which every Author of a hymn, who hopes to be useful in his generation, may expect to be tested, at the pleasure of any Christian brother, however incompetent or little qualified to amend what he may deem amiss in one of the most delicate and difficult exercises of a tender heart and an enlightened understanding. This indeed is "a thorn in the flesh," which the sufferer must learn to bear with meekness, and, if possible, to profit by the humiliation; though a versifier of any other class might, perhaps, be forgiven, if he indignantly resented it." To test the matter candidly, in a case with which we are familiar, we have compared the hymns of Montgomery as adopted in the ordinary collection in use in our churches, with the copies printed by himself, and for the convenience of the reader shall reprint the entire quota, the whole of this author's contribution, as given by himself in the volume before us, marking the omissions or alterations of our Protestant Episcopal Hymn book by italics. Of the two hundred and twelve hymns in our collection, nine are by Montgomery,—a selection from the three hundred and fifty-five now acknowledged and set forth by him. We may say in passing that the selection has been judiciously made. They are the nine best hymns which Montgomery has written, and will secure him the lasting regard of the whole Christian world.

The first which we meet with in our collection is numbered 31. It is printed exactly as given by the author.

The next (No. 38) has been altered. A part of one verse has been made to do duty in another, and two verses have disappeared.

A DAY IN THE LORD'S COURTS.

To Thy Temple I repair,
Lord, I love to worship there,
When within the veil I meet
Christ *before the Mercy-seat.*

Thou through Him art reconciled,
I through Him become Thy child;
Abba! Father! give me grace,
In Thy courts to seek Thy face.

While Thy glorious praise is sung,
Touch my lips, unloose my tongue,
That my joyful soul may bless
Thee, the Lord *my Righteousness.*

While the prayers of saints ascend,
God of Love, to mine attend;
Hear me, for Thy Spirit pleads,
Hear, for Jesus intercedes.

While I hearken to Thy Law,
Fill my soul with humble awe,
Till Thy Gospel bring to me
Life and immortality.

While Thy ministers proclaim
Peace and pardon in Thy Name,
Through their voice, by faith, may I
Hear Thee speaking from the sky.

From Thine House, when I return,
May my heart within me burn,
And at evening let me say,
"I have walked with God to-day."

The third (No. 54), the triumphant version from the 72d Psalm, gives but one-half the original poem.

THE REIGN OF CHRIST ON EARTH.—Ps. lxxii.

Hail to the Lord's Anointed!
  Great David's greater Son;
Hail in the time appointed,
  His reign on earth begun!
He comes to break oppression,
  To set the captive free;
To take away transgression,
  And rule in equity.

He comes with succour speedy,
  To those who suffer wrong;
To help the poor and needy,
  And bid the weak be strong:
To give them songs for sighing,
  Their darkness turn to light;
Whose souls, condemn'd and dying,
  Were precious in His sight.

By such shall He be feared,
  While sun and moon endure,
Belov'd, obey'd, rever'd;
  For He shall judge the poor,
Through changing generations,
  With justice, mercy, truth,
While stars maintain their station,
  Or moons renew their youth.

He shall *come down* like showers,
  Upon the fruitful earth,
And love, joy, *hope*, like flowers,
  Spring in His path to birth:
Before Him, on the mountains,
  Shall Peace, the herald, go;
And Righteousness, in fountains,
  From hill to valley flow.

Arabia's desert-ranger
  To Him shall bow the knee,
The Ethiopian stranger
  His glory come to see;
With offerings of devotion,
  Ships from the Isles shall meet
To pour the wealth of ocean
  In tribute at His feet.

Kings shall fall down before Him
  And gold and incense bring,
All nations shall adore Him,
  His praise all people sing:
For He shall have dominion
  O'er river, sea, and shore,
Far as the eagle's pinion,
  Or dove's light wing can soar.

For Him shall prayer unceasing,
  And daily vows ascend;
His kingdom still increasing,
  A kingdom without end;
The mountain dews shall nourish
  A seed in weakness sown,
Whose fruit shall spread and flourish,
  And shake like Lebanon.

O'er every foe victorious,
  He on His throne shall rest,
From age to age more glorious,
  All-blessing and all-blest;
The tide of time shall never
  His covenant remove;
His Name shall stand for ever,
  That name to us is—Love.

The Missionary Hymn, 104, has dropped two stanzas, and changed one word *baptize* into *convert*; an alteration for which we confess we do not see the necessity.

THE SPIRIT ACCOMPANYING THE WORD OF GOD.

O Spirit of the living God!
  In all Thy plenitude of grace.
Where'er the foot of man hath trod,
  Descend on our apostate race.

Give tongues of fire and hearts of love,
  To preach the reconciling word;
Give power and unction from above,
  Whene'er the joyful sound is heard.

Be darkness, at Thy coming, light,
  Confusion, order in Thy path;
Souls without strength inspire with might,
  Bid mercy triumph over wrath.

O Spirit *of the* Lord! *prepare*
  All the round earth her God *to meet;*
Breathe Thou abroad like morning air,
  Till hearts of stone begin to beat.

Baptize the nations; far and nigh,
  The triumphs of the Cross record;
The name of Jesus glorify,
  Till every kindred call him Lord.

God *from eternity hath will'd,*
  All flesh shall His salvation see;
So be the Father's *love fulfill'd,*
  The Saviour's *sufferings crown'd through Thee.*

Hymns 111 and 112 are by Montgomery. In the first, the second line of the third stanza,

He reclaims the sinner lost,

is given by the author

Be this day a Pentecost.

Three stanzas of the second are entirely omitted, and a puerile change made in one of the others. The line

Thus in the circle of His arms

is changed to

O thus encircled in His arms,

and is not improved by the alteration.

CHILDREN RECALLING CHRIST'S EXAMPLE AND HIS LOVE.

When Jesus left His Father's throne,
  He chose an humble birth;
Like us, unhonour'd and unknown,
  He came to dwell on earth.

Like Him, may we be found below
  In Wisdom's paths of peace!
Like Him, in grace and knowledge grow,
  As years and strength increase.

Jesus pass'd by the rich and great,
  For men of low degree;
He sanctified our parents' state,
  For poor, like them, was He.

Sweet were His words, and kind His look,
  When mothers round Him press'd;
Their infants in His arms He took,
  And on His bosom bless'd.

Safe from the world's alluring harms,
  Beneath His watchful eye,
Thus *in the circle* of His arms,
  May we for ever lie.

When Jesus *into Salem rode,*
  The children sang around;
For joy they pluck'd the palms, and strow'd
  Their garments on the ground.

Hosanna, our glad voices raise,
  Hosanna to our King;
Should we forget our Saviour's *praise,*
  The stones themselves would sing.

For we have learn'd to love His Name:
  That Name divinely sweet,
May every pulse through life proclaim,
  And our last breath repeat.

The familiar hymn, 134, on Prayer has undergone a few changes.

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
  Utter'd or unexpress'd,
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burthen of a sigh,
  The falling of a tear;
The upward glancing of an eye,
  When none but God is near.

Prayer is the simplest form of speech
  That infant lips can try,
Prayer the sublimest strains that reach
  The Majesty on high.

Prayer is the contrite sinner's voice
  Returning from his ways,
While angels in their songs rejoice,
  And cry, "Behold he prays!"

Prayer is the Christian's vital breath,
  The Christian's native air,
His watchword at the gates of death;
  He enters heaven with prayer.

The saints in prayer appear as one
  In word, and deed, and mind,
While with the Father and the Son
  Sweet fellowship they find.

Nor prayer is made by man alone,
  The Holy Spirit *pleads,*
And Jesus, *on the eternal throne,*
  For sinners intercedes.

O Thou by whom we come to God,
  The life, the truth, the way!
The path of prayer Thyself hast trod;
  Lord, teach us how to pray.

The 153d Hymn is not in this collection of *Original Hymns*, but appears in the same words in the author's *Songs of Zion*.

The Hymn 196 has four additional lines in the original.

THE ISSUES OF LIFE AND DEATH.

O where shall rest be found,
  Rest for the weary soul?
'Twere vain the ocean-depths to sound,
  Or pierce to either pole;
The world can never give
  The bliss for which we sigh;
'Tis not the whole of life to live;
  Nor all of death to die.

Beyond this vale of tears,
  There is a life above,
Unmeasured by the flight of years;
  And all that life is love;—
There is a death, whose pang
  Outlasts the fleeting breath;
O what eternal horrors hang
  Around "the second death!"

Lord God of truth and grace,
  Teach us that death to shun,
Lest we be banish'd from Thy face,
  And evermore undone:
Here would we end our quest;
  Alone are found in Thee,
The life of perfect love,—the rest
  Of immortality.

The 201st hymn has several verbal differences, which simply corrupt the text in the collection. "What" is changed to "who"; "hymning one" to "tuning their"; and in the last stanzas the variety and ease of expression are mutilated by substituting "their fears" for "all fear", and "their tears" for "the tear."

THE SONG OF THE HUNDRED AND FORTY AND FOUR THOUSAND

What are these in bright array,
  This innumerable throng,
Round the altar night and day,
  Hymning one triumphant song:
"Worthy is the Lamb once slain,
  Blessing, honour, glory, power,
Wisdom, riches, to obtain,
  New dominion every hour."

These through fiery trials trod;
  These from great affliction came;
Now before the throne of God,
  Seal'd with his almighty name:
Clad in raiment pure and white,
  Victor-palms in every hand,
Through their dear Redeemer's might,
  More than conquerors they stand.

Hunger, thirst, disease unknown,
  On immortal fruits they feed;
Them, the Lamb amidst the throne,
  Shall to living fountains lead;
Joy and gladness banish sighs,
  Perfect love dispels *all fear*,
And for ever from their eyes,
  God shall wipe away *the* tear.

In the collection of the Psalms there are three translations by Montgomery, which might have been given with the Hymns, where we find his version of the One Hundredth psalm. These are given with similar variations. Again we quote the author's original hymns.

70th Psalm of the collection, which is given as Part II., where the first three of the following stanzas are omitted:

GOD'S MERCIFUL GUARDIANSHIP OF HIS PEOPLE.—Ps. xci.

Call Jehovah thy salvation,
  Rest beneath the Almighty's shade,
In His secret habitation
  Dwell, and never be dismay'd:
There no tumult shall alarm thee,
  Thou shalt dread no hidden snare;
Guile nor violence can harm thee;
  In eternal safeguard there.

From the sword at noon-day wasting,
  From the noisome pestilence,
In the depth of midnight blasting,
  God shall be thy sure defence:
Fear not thou the deadly quiver,
  When a thousand feel the blow,
Mercy shall thy soul deliver,
  Though ten thousand be laid low.

Only with thine eyes the anguish
  Of the wicked thou shalt see,
When by slow disease they languish,
  When they perish suddenly:
Thee, though winds and waves be swelling,
  God, thine hope, shall bear through all;
Plague, shall not come nigh thy dwelling,
  Thee no evil shall befal.

He shall charge His angel legions,
  Watch and ward o'er thee to keep;
Though thou walk through hostile regions,
  Though in desert wilds thou sleep:
On the lion vainly roaring,
  On his young, thy foot shall tread,
And, the dragon's den exploring,
  Thou shalt bruise the Serpent's head.

Since, with pure and firm affection,
  Thou on God hast set thy love,
With the wings of His protection
  He will shield thee from above:
Thou shalt call on Him in trouble,
  He will hearken, He will save,
Here for grief reward thee double,
  Crown with life beyond the grave.

87th Psalm of the collection:

THE WILDERNESS

Thank and praise Jehovah's name
  For his mercies *firm and* sure,
From eternity the same,
  To eternity endure.

Let *the* ransom'd *thus* rejoice,
  Gather'd out of every land;
As the people of His choice,
  Pluck'd from the destroyer's hand.

In the wilderness astray,
  Hither, thither, while they roam,
Hungry, fainting by the way,
  Far from refuge, shelter, home;

Then unto the Lord they cry;
  He inclines a gracious ear,
Sends deliverance from on high,
  Rescues them from all their fear.

To a pleasant *land* He brings,
  Where the vine and olive grow,
Where from *flowery* hills the springs
  Through luxuriant valleys flow.

O that men would praise the Lord,
  For His goodness to their race;
For the wonders of His word,
  And the riches of His grace!

105th Psalm of the collection:

PRAYER FOR HUMILITY.—Ps. cxxxi.

Lord, for ever at Thy side,
  Let my place and portion be;
Strip me of the robe of pride,
  Clothe me with humility.

Meekly may my soul receive
  All Thy Spirit hath reveal'd,
Thou hast spoken;—I believe
  Though *the prophecy were* seal'd.

Quiet as a weaned child,
  Weaned from the mother's breast,
By no subtlety beguiled,
  On Thy faithful word I rest.

Saints! rejoicing evermore,
  In the Lord Jehovah trust;
Him in all His ways adore,
  Wise, and wonderful, and just.

The reader may easily note the differences by a reference to his Prayer-Book. Surely all of these changes were not desirable, and for some other portion of them, the language of the author might be restored with advantage, when the collection is again revised: a measure which the advancing taste and feeling of the Church, as indicated in the discussion of the subject in the *Register*, the *Church Journal*, and other quarters, will, in no long time demand.

In saying that these few poems are the best of Montgomery's large collection, we would not depreciate the merits of others which might fairly present their claims for recognition, if any further additions were made to our collection. Of these we might instance, for its spirit and melody,

THE LORD THE GOOD SHEPHERD.—Ps. xxiii.

The Lord is my Shepherd, nor want shall I know;
  I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
  Restores me when wandering, redeems when opprest.

Through the valley and shadow of death though I stray
  Since Thou art my guardian no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
  No harm can befall, with my Comforter near.

In the midst of affliction my table is spread;
  With blessings unmeasured my cup runneth o'er;
With perfume and oil, Thou anointest my head;
  O! what shall I ask of Thy Providence more!

Let goodness and mercy, my bountiful God!
  Still follow my steps, till I meet Thee above:
I seek, by the path which my forefathers trod
  Through the land of their sojourn, Thy kingdom of love.

And for its appropriate simplicity, a

CHRISTMAS HYMN.

Sleep, weary world, and take thy rest,
  Thy countless eye-lids close;
Shut all thy cares within thy breast,
  For once in peace repose.

Wake, slumbering world; a midnight cry
  Comes with Almighty breath;
Wake; thy redemption draweth nigh,
  Rise from the dust of death.

Yon star, those angels, shepherds, kings,
  A birth from heaven proclaim;
The Son of God salvation brings,
  Emanuel is His name.

Gather thy children from afar,
  Of climes and tongues unknown;
Show them the stable and the star,
  Christ's manger and His throne.

There, with the Angels, loud and sweet,
  All hearts, all voices blend;
There, with the shepherds, at His feet,
  All knees, all nations bend.

There, with the wise men from the East,
  Sinners their offerings bring;
Each at this altar be a priest.
  And every priest a king.

For He shall wash them in His blood,
  Shall with His robes array.
And make them kings and priests to God:
  Lord Jesus, speed the day.

These are very beautiful. That we cannot point to many which make an equal appeal to the reader, only shows the difficulty of success in this department of writing.

In the friendly introduction of John Holland, to the volume, we find some remarks of Montgomery quoted, in answer to the famous passage of Dr. Johnson on Sacred Poetry in the Life of Waller, the peg upon which most commentators on the subject, have since hung their reflections. Keble has written a reply to these famous objections, in the *Quarterly*, but a single paragraph of his article shows how well, after all, the two great Churchmen are in agreement. The Oxford Professor of Poetry and adept in the practice of his own precepts, writing of certain false followers of the sacred muse says "Such writers, it is obvious, do not sufficiently trust to the command which the simple expression of their feelings would obtain over their readers. They think it must be relieved with something of more variety and imagery, to which they work themselves up with laborious, and therefore necessarily unsuccessful efforts. The model for correcting their error is to be found in the inspired volume. We can, in general, be but incompetent judges of this, because we have been used to it from our boyhood. But let us suppose a person, whose ideas of poetry were entirely gathered from modern compositions, taking up the Psalms for the first time. Among many other remarkable differences, he would surely be impressed with the sacred writer's total carelessness about originality, and what is technically called effect. He would say 'This is something better than merely attractive poetry; it is absolute and divine truth.' The same remark ought to be suggested by all sacred hymns; and it is, indeed, greatly to be lamented that such writers as we have just mentioned should have ever lost sight of it—should have had so little confidence in the power of simplicity, and have condescended so largely to the laborious refinements of the profane muse." It was precisely against these profane refinements that Johnson's shafts were mainly directed, though one or two of his abstract positions carried him too far. If the ordinary appliances of poetry are used in the ordinary way, their employment in sacred verse must be forbidden.

What is wanted in a sacred lyric is a combination of simplicity and fervor. There must be inherent reverence, and genuine fire of composition. A certain style of hymn-making for public occasions, anniversaries of institutions, obituary celebrations, and other gatherings is detestable—a cold, lukewarm, tame didacticism, than which nothing is more abhorrent to the muses. Every hymn need not be an ode, but it must be prepared with heat enough to mould it into a living unity, capable of deeply impressing the soul, whether the object be fervent exaltation or pious quietude. There must be nothing of the essay about it, or mere declaration of sentiment; it is an aspiration, not an address, and least of all should it be a jerking set of interrogatives and replies. Look over any modern collection of hymns and see how these defective qualities predominate. Then there is a vulgar familiarity, which is apt to beset many writers whose failures abound in hymn books which have been too much in use.

This noble contribution closes, we presume, at least during his lifetime, the poetical publications of James Montgomery, who began publishing verse in the last century, and who, next to the veteran Rogers, is the oldest living relic of the authors of the last great era. His calm, devout old age, nourished among his friends at Sheffield, with the songs he has made a common link for Christian sentiment everywhere, and which he was taught how to sing by the gentle Moravians in his boyhood, is one of the most pleasing pictures of that

Retirement, friend to life's decline,

of which the poet speaks and which poets seldom enjoy. What enhances this agreeable picture is the contrast it affords to the sufferings and privations which the poet was once called to endure; imprisonments in England in the cause of liberty and humanity;—a story which, looking at the calm old man and his amiable life, and the quiet of the times, it is difficult at this day to think was so recently a wretched reality. But these things have passed away. The poet of freedom has lived to be honoured in the progress of his country, and now

Angels around befriending virtue's friend;
Sinks to the grave with unperceived decay,
While resignation gently slopes the way;
And, all his prospects brightening to the last,
His heaven commences ere the world be past.

Messrs. Bangs, Brother & Co, Park Row, have received the first volume of Bohn's edition of the works of the poet Cowper, including both his letters and poetry, with the translations of Homer, together with that fine study of literary character and delightful narrative, the life of the author by Southey. This is an illustrated edition also, containing all the engravings of the choice copy published a few years ago in fifteen volumes. The present will be issued entire in eight volumes. It is decidedly the best edition of the poet's works.

The same publishers also issue in Bohn's *British Classics*, the first volume of a set of the *Works of Addison*; a reprint of the edition of Bishop Hurd, whose object being to comment upon the language and style of an author whose merits were held in so great estimation in these respects, his work remains a most valuable guide to the study of classic English composition. It is now presented in a convenient form, elegant and economical. The whole will be completed in four volumes. The present contains the occasional poems and translations from the Latin, the tragedy of Cato, the Dialogues on Medals, and the Travels in Italy.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

WHILE strolling slowly through the sumptuous departments of the Crystal Palace the other day, and glancing casually at the "purple and fine linen" with which it is enriched, we encountered some specimens of the latter article, which struck us as the most delicate and exquisitely wrought fabrics of their kind we had ever seen. Reader, such things must be, and they may as well be spoken of—they were shirts, and such shirts as would make even a Parisian chemisier tear his hair with envy. Gentlemen whose "proposals" have been accepted, and who are about emerging from the chrysalis state of courtship into the butterflyhood of matrimony, should inspect these shirts. If a bachelor, about to become a Benedick, desires to look "trim as a bridegroom." we advise him to beautify his taste with one of those damascened frontlets of fine linen which appertain to the garments aforesaid. GREEN, No. 1 Astor House, is their manufacturer, and we have an idea that anything in the way of perfect fits and elegant styles, that he does not know is not worth the knowing.—*Knickerbocker.*

PAPER HANGINGS, at the old establishment, **436** Pearl street, near Chatham, New York.
The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arabesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings. are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. † m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. **257** Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* * m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

MRS. ANDERSON'S MILLINERY SHOW ROOMS now open at 571 Broadway, opposite Metropolitan Hotel (up stairs).
ap8-2t

NEW CARPETING SPRING IMPORTATION, 1854.—W. & T. LEWIS, No. **452** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines, Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins and doylies, towelling of all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

SCHOOLS.

THE HOME SCHOOL, North Haven, Conn., five miles from New Haven, accessible by stage, or Hartford Railroad. The Rev. A. G. SHEARS receives into his family, at the former retired, elegant, and healthy residence of P. Sanford, Esq., eight boys under 12 years of age. Their health, manners and morals receiving constant supervision, makes this a good substitute for HOME. French by a Frenchman. Frequent excursions on horseback and by carriage. Two sessions per year, of 21 weeks each, beginning May 1 and November 1. Terms, per session, *payable always in advance*, Classical Department, $125, English, $100; Scholars not received for less than one session. References, the Bishops of Connecticut, and J. L. Fonda, Esq., 39 William-street, N. Y. (late Cashier of the Merchant's Bank). ap8-4t

BALLSTON SPA INSTITUTE.—A FAMILY BOARDING SCHOOL FOR BOYS, situated in the village of Ballston Spa, Saratoga county, N. Y.; the Rev. D. Babcock, D.D., rector. The year is divided into two terms of 21 weeks each. The Summer term commences on the 1st day of May. This School has been in operation eight years, with generally a full patronage; number of scholars limited to about 35. The charges per Term, including Board, Tuition, Washing, and all ordinary school expenses, except Books and Stationary, will be $100. Circulars may be had, by applying to Stanford & Swords, 637 Broadway, N. Y., or to the Rector at Ballston Spa. ap8-3t

FAMILY BOARDING SCHOOL FOR BOYS, at Yonkers, N. Y., number limited to twenty. The summer term of the Locust Hill School will commence on Monday, the 1st of May.
April 8, 1854—4t$ G. W. FRANCIS, A.M.

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER TERM begins April 27. A limited number of pupils is received into the family of the Principal at $65 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 637 Broadway. Address the Rev. EDWARD BALLARD, A. M.
Cheshire, March 25, 1854. ap1-5t

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $70 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25-2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25-2m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A. m25-6t

SCHOOL FOR SALE.—The proprietors of a private Boarding School for Young Ladies, wish to dispose of the whole establishment. The situation is in one of the pleasantest towns in New England. The school has been in successful operation many years, and offers great inducements to any person wishing to occupy such a position. For further particulars address A. B., box 1995, P. O., New York. mar18-6t$

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England.) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED, Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas. St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

LIFE AND FIRE INSURANCE.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. MCDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:
Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }
m25-6m

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.
Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.
John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,
Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M. Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H. Howell,
James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:
A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd,
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper.

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:
John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Gareia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,089 19	
Newark City six per cent. Bonds	1,500 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854,			$1,774,005 46
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

---

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02

DISBURSEMENTS.

Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13

ASSETS.

Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:
Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans, and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:
Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.
JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.
LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4-eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

MISCELLANEOUS.

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer*.

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMISETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN, [sept17-1y] JAMES R. QUIN.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER's new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Paul's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full setts, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

WANTS.

HOUSEKEEPER AND MATRON WANTED.—A well-educated American or English Lady as Housekeeper and Lady's Companion in a First-class Private Family—also a Middle-aged respectable woman as Matron in a small Benevolent Institution both must be Episcopalians—and apply immediately at the Employer's and Servant's Protective Agency **149** Grand Street.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [ap1-3m] T. P. SAUNDERS, Proprietor.

FREE INTELLIGENCE OFFICE, No. 13 8th avenue, S. A. BARBER, Agent.—Ladies and heads of families are informed that they can obtain the best of help at this office, free of expense. ☞ Dont forget the place, No. 13 8th avenue, one door from Troy-street. mar4-1y

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1-3m] CHILDS & SMITH, 449 Pearl st.

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse,** No. **456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4 4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and LOW TARIFF OF PRICES that characterised their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

ACKNOWLEDGMENTS.

The subscriber, gratefully acknowledges the following donations for the completion of St. John's church, Milwaukee:—Church of the Holy Communion, N. Y. $50; St Luke's, do., $90 50; Morris Ketchum, do., $100; church of Incarnation, $100; Rev. R. S. Howland, $50; Grace church Brooklyn Heights, $60; by sundries in New York, $550 98; Newark, N. J., chiefly from the "House of Prayer," $64; St. John's, Waterbury, Conn., $65; St. John's, Providence, $162 75; Grace, do., $34; St. James, New London, $25; Christ, Middletown, $32; Christ, Cambridge, $85; Grace, Boston, $116; church of the Messias, St. Andrew's, Meriden, $15 69; Trinity, Portland, $44 50; St. James', Philadelphia, $205; St. Luke's, do., $101; St. Mark's, do., $32; Christ, do., $40; Mrs. Jones of Christ church, $50; By sundries in Philadelphia, $296. Total $2340 44.

DAVID KEENE,
Rector of St. John's, Milwaukee.

Missionary Station of Grace church, Williamsburgh.—The subscriber takes great pleasure in acknowledging the receipt of the following sums, to aid in the erection of a church in the midst of a poor population, in one of the most growing suburbs of New York: John D. Wolfe $100; Mrs. P. G. Stuyvesant $50; Reuben Withers $25; H. Lord $10; A. H. W. $10; A. B. Sands $10; P. Lorillard $25; E. Whitehouse $10; D. P. Campbell $10; W. Seymour $10; D. Stewart $10; W. R. Jones $10; N. Norris $25; S. Wetmore $10; C. M. Marshall $20; E. Delafield $10; J. W. Underhill $10; Wm. Niblo $25. And also the following subscriptions: Josiah Blackwell $200; Robert B. Minturn $200; D. W. Townsend $100.

This important enterprise is highly recommended by Bishop Wainwright, and by the principal Clergymen of the City, and should we be sustained in our efforts to raise the means required for the erection of a Church in this destitute district, the happiest results are confidently anticipated. Further subscriptions are earnestly solicited.

ALVAH GUION, Missionary and Agent.

Advertisements.

THE UNDERSIGNED is looking for a **Teacher** for St. Mary's Parish School for Boys. The necessity is urgent and immediate, and the compensation ample. To a Candidate for Holy Orders, excellent advantages would be offered; and to any layman, able and anxious so to serve the Church, the situation presents an excellent opportunity. Address the Rev. Wm. Croswell Doane, Burlington, New Jersey. ap15-3t

ORGANIST.—Wanted, a situation as Organist, by a person of the first qualifications. The best of city reference given. Address H. W. E. care of Jos. Nason, 28 Broadway, New York. $

AMATEUR CONCERT OF SACRED MUSIC, To be given on Thursday evening, the 20th April, at Dr. Potts' church, corner of University place and Tenth street, for the benefit of the New York House and School of Industry in West Sixteenth street.

PROGRAMME.

PART I.

Kyrie Eleison, Chorus, Haydn No. 3.
Solo and Trio, Elijah, Mendelssohn.
Quartette and Chorus, Stabat Mater, Rossini.
Solo.
Prayer, Mose in Egitto, Rossini.

PART II.

Sleeper awake, Chorus in St. Paul.
Quartette, La Charite.
Solo, Stabat Mater.
Et Incarnatus est, Haydn No. 1.
Inflammatus and Chorus, Stabat Mater.
Gloria in Excelsis, Haydn No. 1.

Mr. TIMM has kindly volunteered to preside at the Organ.

Doors open at 7; Concert to commence at 8. Tickets $1 each, to be had of the following ladies:

Mrs. Fish, 21 Stuyvesant street. Mrs. G. Griswold, 9 Washington place. Mrs. Lydig, 34 Laight street. Mrs. Lowrie, 129 Twelfth street. Mrs. Graves, 23 University place. Mrs. I. B. Murray, 105 Fifth avenue. Mrs. W. H. Leroy, 36 East Thirteenth street. Mrs. P. S. Van Rensselaer, 5 Washington square. Mrs. W. Pell, 19 West Twenty-first street. Mrs. I. Griswold, 20 Union place. Mrs. W. Kent, 28 Union place. Mrs. Leavenworth, 222 Tenth street.

A YOUNG LADY well accustomed to instruction, having taught in some of the first families North and South, is desirous of a situation as Governess in a private family. She is capable of teaching French, Music, and English in all its branches; Drawing and Latin if required. Best of references. Address L. M. *Episcopal Recorder* office, Philadelphia. ap15-3t$

BEEBE & CO., FASHIONABLE HATTERS, No. **156** BROADWAY.—Spring and Summer fashions for gentlemen's hats and caps. ap15-4t

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam,
John J. Hicks,	George Barnes,	William A Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker,
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moorre,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford,
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. ap15-1y

HOME OF PROTECTION AND INSTRUCTION, FOR the benefit of Female Servants, and Young Unprotected Female Emigrants, in Walker street, a few doors from Broadway. Under the supervision of the Right Rev. Bishop Wainwright, Provisional Bishop of New York, and his honor, the Mayor.

"I was a stranger, and you took me not in."

The above enterprise, which must lead to an instantaneous as well as a gradual reform, telling on the present as well as the future generation, has been conceived by a lady who dwells among you; her practical experience of cause and effect, has led her to bring before a benevolent community facts which have been to long enveloped in darkness

Upwards of one hundred thousand unprotected female emigrants are in this city and its vicinity, without any place of safety or protection for either their persons or morals; the circumstances which surround them tend to demoralize them, even in their own estimation, and thus they become reckless and regardless of consequences; they are obliged to resort to miserable "*intelligence offices,*" where, in low basements and cellars, they are surrounded by men and boys, many of whom are the most abandoned characters, whose very breath tends only to imprint the contaminating blast. Here also are old polluted servants, who have been passing through the same ordeal for years. The youthful and unsuspecting girl is glad to find a sympathising heart, though that heart be callous, and pregnant with evil.

Add to this the wretched hovels where they are obliged to board and lodge; more frequently are they compelled to sleep on the floor than otherwise; it would be vain to attempt a description of the degrading circumstances and associations into which they are thrown when out of place. A thinking mind can easily perceive the amount of misery entailed, not only on themselves, but all those with whom they may in future life come in contact.

Those who take neutral ground on this important subject, are entailing on posterity an amount of misery which can only find its level on the scaffold, or the prisons or cells of the country: the prevention is better that the cure. Sow good seeds in the hearts of those women, and thereby save both them and their children. Let every heart inquire what is so powerful as a mother's example. It takes hold in heaven; it vibrates in hell.

We earnestly pray that every one that desires the prosperity and happiness of the present and future generations, will heartily respond to this appeal.

In order to alleviate, without delay, the sufferings and destitution of the above class, it has been agreed on by several gentlemen to rent a large house to serve for the present. In this building at least one hundred women can board and lodge; here they will register their names for situations, and the public will be supplied with servants from this building well instructed both as it regards industry and morality. They will receive a lecture every evening on the necessity of performing the every-day duties of life heartily and cheerfully as unto the Lord, for of Him cometh the reward.

Funds are requisite to commence and cultivate this newly discovered piece of ground in the Lord's vineyard; it is all grown over with weeds and briars. Remove them by providing a building in which they may be surrounded by hallowed influences.

We earnestly beg your assistance in establishing this Home of Protection and Instruction, and prayers for its success.

Recommendation from the Rt. Rev. J. M. Wainwright, Provisional Bishop of New York.

The plan of the house for female emigrants and servants out of place has been fully explained to me, and the mode in which it is to be commenced and carried on. I am convinced that such an institution is much needed, and will be productive of great benefit, not only to this class of our population, but also to those who are constantly inquiring, as so many families amongst us are, for capable and honest female domestics. I therefore commend it to the favourable notice of the benevolent and public-spirited amongst our citizens.

Jona. M. Wainwright, Provisional Bishop of New York.

It is contemplated that as soon as the Society shall be able, from the increase of its funds, a suitable lot or lots will be purchased in some central location, and a building be erected, to be devoted exclusively to the designs contemplated by the organization of this Society.

OFFICERS APPOINTED TO THE HOME OF PROTECTION AND INSTRUCTION.

Mrs. Walden Pell, First Directress, 19 West Twenty-first street.
Mrs. Thos. Towell, Second Directress, 48 East Twenty-fourth street.
Mrs. J. Henry Remsen, Treasurer, 26 West Twenty-second street.
Mrs. Joseph L. Linford, Assistant Treasurer, 112 West Twenty-second street.
Miss Billsland, Secretary, 112 West Twenty-second street.
Mrs. C. May. Parker, Assistant Secretary, corner of Fifteenth street and Fifth avenue.
Thirty-six Ladies of a Visiting Committee.

The object alluded to in the above is worthy of encouragement and support.
Francis L. Hawks, Rector of Calvary church.
The Rev. Dr. Potts.
The Rev. Dr. Cheever.
The Rev. Dr. Alexander.

I cheerfully concur in the above.
Jacob A. Westervelt, Mayor of the City of New York.
Horace Greeley.
With other distinguished Clergymen and Laymen.

Donations will be thankfully received by his honor, the Mayor, or any of the Ministers or Officers whose names appear on this appeal.
ap15-6m

LEBANON SPRINGS.—COLUMBIA HALL.—This establishment will be opened on the 1st of May next. Clergymen's families and others wishing accommodations in the Hotel, or detached Cottages, can be accommodated on favourable terms. A German Band, and every other thing necessary to make it an agreeable Summer residence, will be provided by its Proprietor,
ap8-3m$ HENRY HULL.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl-1y

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

LONG ISLAND DYE WORKS. Office No. **25** John street, New York.

The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c, and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN, 25 John street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteely to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Co 's stores, No. 146 and 148 Nassau street. Look at! and take a hat. tf

TO LET, for religious service, a large Lecture-room, lighted by 28 gasburners, and seating 500 persons, on the first floor of the Medical College, 107 East Fourteenth street, between Irving-place and Third avenue. Possession given immediately. Apply to Charles W. Polman, in the building. ap8-4t

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to Wilder's Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15-6m

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a general assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, Refrigerators, Stoves, Kitchen Ranges and Portable Heaters for dwellings, Churches, &c. Also a variety of fancy goods.

R. E. PETERSON, } 144 Bowery, N. Y.
W. T. PETERSON. }
mar18-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

HENRY JOHNSON, HOUSE, SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. ap1-3m

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.

N. B. 10,000 reliable references. ap1-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately Papered, or Decorated in Fresco, Marble, or Woods, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞Attendance at all hours, Day or Night. oct15-6m

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Upholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.

The public are invited to call and examine, and satisfy themselves, before purchasing. apl-6m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'Orsay's Waterproof Fresco. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. Morrell, 12 Grand street, cor. North First.
J. S. Burr, 129 South Ninth street.
William Ferris, 373 Grand street.
Samuel Groves, 12 South Ninth street.

"I concur in the above.—Elbert S. Porter, Pastor of the church."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19-1y

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.

Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the Finest and Most Fashionable Styles of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.

N. B. The highest price paid for Fox, Minx, Raccoon, or Oppossum, and all other kinds of Shipping Furs. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,
m18-8t one door from Nassau street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15-6m J. KELLOGG.

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

Fancy Goods Department.

Work-boxes, Dressing-cases, Toilet and Jewel cases,
Card, Odor, and Cigar cases, Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks, Chess, Dominoes, Checkers,
Paper and Pen knives, Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap, Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms, Kitchens, Rooms, Tools,
Buildings, Animals, Railways, Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces, Garden and House Utensils,
Magic-Lanterns, Tops, &c. Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams, Paul and Virginia, Ruth,
Magic Ring, Conundrums, Bible History, Poor Richard,
London cries, Regetta, &c, &c. Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind, National Costumes, &c., &c., &c.

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets cleaned without unripping. Gentlemen's Garments dyed, cleaned, and pressed in the neatest manner.

All orders will be punctually attended to. m18 6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl-1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY,
Foundry, Stamford, Conn. Office and Warerooms, No. 466 Broadway, near Canal-street, New York. mar18-1y

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-1y W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1-1y

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

PUBLICATIONS.

A SEASONABLE little work for Churchmen, just published, REVERENCE IN THE SANCTUARY, by a Layman. Dedicated by permission to the Rt. Rev. Bishop Wainwright. Price 25 cents.
ap15-3t CHAS. B. NORTON, 71 Chambers street, N. Y.

English Theological Works.

Complete sets of Library of the Fathers, 36 vols. Also, The Library of Anglo-Catholic Theology, 67 complete sets, or each work sold separately.
Hammond on the New Testament; 4 vols.
Bishop Bull's Works; 8 vols.
The Works of the Rev. Isaac Watts; 10 vols.
Bishop Butler's Works; in 1 and 2 vols.
Theological Works of the Rev. William Jones (of Nayland); 6 vols.
Wilson's Sacra Privata—the full edition.
The Complete Works of Dr. Jackson; 12 vols.
Leslie's Works; 7 vols.
Monroe's Parochial Work.
Maurice on the Unity of the New Testament.
Macbride's Lectures on the Diatessaron; 2 vols.
Macbride on the Articles; 1 vol.
Litton's Church of Christ, in its Idea, Attributes, and Ministry.
Benecke's Exposition of St. Paul's Epistle to the Romans.
The Schools of Doubt and the School of Faith, by Count Agenon De Gasparin, translated by Robert B. Watson.
Outlines of Unfulfilled Prophecy, by the Rev. T. R. Birks.
Food for my Flock: sermons, by T. Goodwin Hatchard.
Cumming—The Comforter; or Thoughts on the Influence of the Holy Spirit.
Robertson's History of the Christian Church.
Original Thoughts on Scripture, by Richard Cecil; 2 vols.
Just received by the *Baltic*, and for sale by
STANFORD & SWORDS, 637 Broadway.

CHURCHMAN'S MONTHLY MAGAZINE for April.

CONTENTS.

Biographical Sketch of Bishop White.
The Old Meeting House; by Thomas Aquinas.
The Church and the Poor; by W. J. L.
Summer Rambles in Scotland; by the Rev. J. A. Spencer, D.D.; chapter 3 Eildon Hills. Stirling. Perth. Scone Palace. Dunkeld. Pass of Killicrankie. Kenmore. Taymouth Castle. Loch Tay. Killin. Highland Scenery.
Words to Weeping Ones; by the Rev. Andrew Mackie, A.M. Introduction. Chapter 1: The Sick Room. Chapter 2: The Angels.
Experiences of Life; by the Rev. J. J. Nicholson; chapter 5. A Ball at the Blemmertons.
Winter; by Ila.
Christ the Shepherd of His People, a Meditation on the 23d Psalm; by the Rev. W. L. Johnson, D.D.
Dr. Sterling and his Choir; by the Rev. Wm. Staunton; chapter 6. The Parsonage. An old Elm and a surprise. Larigot takes the Dr. to task. The Dr. retorts and vanquishes Mr. Larigot. The Lex Scripta.
Richard Reverley's Legacy. A sketch for the young.
Editor's Table. A Bomb-Shell. Church Papers.
Book Table. Calendar.
Illustration—Portrait of Bishop White.

The magazine is issued monthly, each number contains 64 pages of matter, mostly original, printed on beautiful paper, with handsome type, and at least eight elegant engravings will be given in the course of the year, of which *four* will be *portraits of the Deceased Bishops of the American Church.*

The Portraits and Biography of the Deceased Bishops, will furnish a chapter in the history of the Church in America, which will of itself be worth more than the subscription price of the magazine.

As the edition is limited, those who wish to secure the series from the beginning, including the *Portraits and Biographies of Bishops Seabury and White*, already issued, should subscribe *forthwith.*

Agents to canvass for the magazine are wanted in every parish in the United States, to whom a liberal discount will be allowed.

All Letters to be postpaid and addressed to "*The Proprietor of the Churchman's Monthly Magazine, New York.*"

Terms $2 a year; two or more copies $1 50 each; 12 copies $16.
CHARLES SHEPARD, Publisher,
ap8-2t 152 Fulton-street, N. Y.

ANTHEM FOR EASTER.—JUST PUBLISHED: a new edition of Chapple's Anthem, "Christ our Passover," arranged by L. T. Downeo, the Alto and Tenor parts in the G cleff. Price 56 cts.
J. A. NOVELLO, 389 Broadway, N. Y.,
ap8-2t$ and 69 Dean-street, Sohn square, and 24 Paultry, London.

NOTICE.—THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY have removed to the spacious rooms, over Messrs. Stanford & Swords, in the new marble building, No 637 Broadway, 3d door below Bleecker-street.

A room in the building has been especially assigned, and will be fitted up, for the convenience of Clergymen and others visiting the City
April 1 1854.-8t

JOHN HENRY PARKER, BOOKSELLER, London and Oxford (England), begs to inform the trade that he has established a Depot of his Publications, and those of the University of Oxford, at **138 Pearl street,** (up stairs,) **New York,** where he requests that all orders may be sent, and prompt attention will be ensured. If any book does not happen to be in stock when required, it will be obtained per first steamer. apl-3t

NEW PUBLICATIONS of the General Protestant Episcopal Sunday School Union and Church Book Society.—Third of the Series of 12mo. Tracts:

The Pastor's Appeal to his Flock on Confirmation, The Holy Communion, and The Christian Life: by the author of "Reasons why I am a Churchman"—an enlargement of the original work, 48 pp., paper covers; six dollars per hundred.

The Catechist's Manual.—The Subjects are broken up into Lessons of convenient length, in the form of Questions and Answers, with Texts, Proofs, and References, at the foot of the page. Each Section is also furnished with copious Notes and Extracts from Standard Church writers, specially intended to aid the Catechist in his labours, in training the young in the knowledge and obedience of the truth.

Series 1.—The Holy Catholic Church; 67 pages. 6c.
Series 2.—The Lord's Holy Temple; 39 pages. 4c.
Series 3.—Divine Worship; 89 pages. 8c.
Series 4.—The Lord's Day; 61 pages. 6c.
Series 5.—Holy Days and Seasons; 97 pages. 8c.
Series 6.—The Christian Ministry; 50 pages. 5c.

Apl-1tf D. DANA, Jr., Agent,
637 Broadway, N. Y.

MITCHELL'S SERIES OF DISSECTED MAPS.—MERRIAM, MOORE & CO., Troy, N. Y., are publishing a series of Dissected Maps, to which they would invite the attention of parents, teachers and others.

Now ready, Mitchell's Dissected Map of the United States. Cloth 8vo, clasp. Price $1 50.

Will soon be ready—
Mitchell's Dissected Map of the Eastern States.
" " " " Middle "
" " " " Southern "
" " " " Western "

The above are made from Mitchell's latest Maps, are neatly put up in book form, and will be found to be instructive as well as amusing for the young people. Orders from the trade solicited. Sold in New York, by Roe Lockwood & Son, and by Tuttle, Broadway. apl-4t$

WM. RADDE, 322 Broadway.—Just published:

Hempel, C. I., M. D. Organon of Specific Homœopathy; or, an inductive exposition of the Principles of the Homœopathic Healing Art; addressed to physicians and laymen. Bound, $1.

Teste, A. The Homœopathic Materia Medica. Arranged systematically and practically. Translated and edited by C. I. Hempel, M.D. Bound, $2,50.

Jahr's and Possart's New Manual of the Homœopathic Materia Medica, and accompanied by an Alphabetical Repertory. 4th edition. By C. I. Hempel, M D. Bound, $3,50

Homœopathic Domestic Practice, containing also chapters on Anatomy, Physiology, Hygiene, and an abridged Materia Medica; by Egbert Guernsey, M.D. Bound, $1,50.

☞Dr. Guernsey's book of Domestic Practice, is a reliable and useful work. It is especially adapted to the service of well educated Heads of Families.—John F. Gray, M D. m25-tf

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.

Catalogues sent by mail to all who desire them.

IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-6m

GOUPIL & CO., Print Publishers & Artists' Colormen, No. 366 Broadway, New York, have recently published LINE ENGRAVINGS:

1. The Apotheosis of the Fine Arts (Hemicycle de l'Ecole des Beaux Arts), containing Portraits of more than 70 of the Great Masters in Painting, Sculpture, and Architecture. Engraved in the highest style of Art, by Henriquel Dupont, after the great Fresco by De La Roche. Size of plate 102 by 16 inches (without margin), printed on three sheets. Price, plain prints, $37 50 per set. This plate, for which the engraver was awarded the first prize (4,000 francs) at the Exhibition of the French Academy in 1853, is also the *only* Plate Engraving for which a medal was awarded by the New York Crystal Palace.

2. Faust and Margaret. Engraved by A. Blanchard, after Ary Scheffer. Size, 10 by 16 inches. Price, plain prints, $1 50.

3. Washington Crossing the Delaware. Engraved by Girardet, after the great national picture by Leutze. Size 38 by 22½ inches. Price, plain prints, $15; colored in exquisite style $25.

The usual discount to the trade.

Messrs. Goupil & Co. call the attention of the trade, seminaries, and teachers to their rich and varied assortment of Artists' Materials.

N. B. Catalogues and Price Lists sent to any part of the United States or Canada f25-3m

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY, and for sale at their Depository, **637** BROADWAY.

BOOKS OF INSTRUCTION, for Sunday Schools and Families, consisting of Primers, Reading-Lessons, Catechisms, Bible Questions, Questions on the Services of the Church, Short Prayers, &c., &c.

Books for the Sunday School and the Family Library.

THE LARGER LIBRARY, containing 227 volumes bound in half morocco. Total cost, $38,93. (Subject to a discount.)

THE CHEAP LIBRARY, containing 159 books selected from the Larger Library, and bound up in 100 volumes, half muslin. Nett price, $10.

THE CHILDREN'S MAGAZINE, 1829 to 1852 inclusive, 24 yearly volumes, or in 48 half yearly volumes. Total cost $9,60. (Subject to discount.)

BOOKS for GIFTS, a large number of choice books, both in fine and plain editions, bound in muslin, and, also, in paper covers; at prices varying from 75 cents to 3 cents each.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH, by One of Three Hundred. Complete in one volume. 12mo., muslin, $1.

"For the many, we are satisfied that this is by far the best work on the controversy with Presbyterians (including questions fundamental to all Protestant sects) that has ever yet been written. It will be read by thousands and tens of thousands, to whom other books on the same subject would seem too dry to be either read or inwardly digested."

"The work, as a popular argument for the Church, cannot be fairly answered, nor do we believe that an answer will be attempted."—*The Church Journal.*

DAILY STEPS TOWARDS HEAVEN; or, Practical Thoughts on the Gospel History, and especially on the Life and Teaching of OUR LORD JESUS CHRIST, for every day in the year, according to the Christian Seasons; with Titles and Characters of Christ, and a Harmony of the Four Gospels. 2d Edition. 456 pp., 32mo., full roan, gilt edges. Price 63 cts.

"The object of the author of this work was to prepare a 'Manual so arranged as to furnish suitable thoughts for every day in the year, according to the Christian Seasons, for members of the Church of England.' * * We have seen nothing which appears so admirable; and the fact that it has already reached a third edition in England is a strong endorsement. We ask attention to it with those who would commune with their own hearts, and with the Father of their spirits."—*The Church Review.*

THE SACRAMENT OF RESPONSIBILITY; or, Testimony of Scripture to the teaching of the Church on Holy Baptism, with especial reference to the case of Infants and Answers to Objections. Price $8 per hundred.

"We are happy to announce this first and beautiful American edition of a Tract which in England has rapidly passed through six or seven. In both countries, our wisest and soundest Divines have pronounced it decidedly the best treatise on the subject that has appeared for many years."—*Banner of the Cross.*

LETTERS TO A MAN BEWILDERED among many counselors. By a Presbyter of Alabama.

"It takes a sensible, clear and strong view of the claims of the Church, and is written with uncommon ability."—*True Catholic.*

"A more admirable Tract than this we have seldom seen. It goes directly to the point, and with a downright honesty and plainness which cannot fail to secure the attention of those for whose use it was written. The letters are addressed to one who is supposed to have never been a member of any church, and to have no particular religious attachments; restless, uncomfortable, and carried about with every wind of doctrine. All such are kindly and faithfully pointed to 'the old paths,' and 'the good way' in which alone 'they can find rest for their souls.'"—*Banner of the Cross.*

A MANUAL FOR SPONSORS; by the Rev. A. D. Traver. 136 pp. 18mo. Muslin, 31c.; half morocco, 23c.; dark glazed covers, printed in gold, 16c.

A SELECTION OF PSALMS AND HYMNS, with appropriate music for the use of Sunday Schools. 16mo. pp. 160. Price 20 cents.

"The tunes are simple, and such as are generally known and sung in our churches, by which children will be trained to join with facility in the psalmody of our public worship. If we are not mistaken in the initials of the editor, it has been prepared by a most competent hand."—*Banner of the Cross.*

Also, a new and large stock of the cheapest and best editions of THE BOOK OF COMMON PRAYER, in plain and ornamented bindings, at prices from 12½ cents upwards.

☞ Catalogues of the Society's publications will be furnished upon application.

Address orders to DANIEL DANA, Jr., Agent,
d17tf No. 637 Broadway, N. Y.

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have recently published,

HERBERT ATHERTON, by the Author of "Wreaths and Branches for the Church." 204 pp. large 16mo. Muslin, 50c.; gilt edges, 63c.

IN THE WORLD, BUT NOT OF THE WORLD, by the Author of "Helen Morton's Trial," "Watch and Pray," &c. 216 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges. 75c.; 18mo. half mor., 38c.; flexible covers, imitation of watered silk, title in gold, 25c.

LOVE'S LESSON, by the Author of "Timid Lucy," with two Engravings. 237 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

THE BARON'S LITTLE DAUGHTER, AND OTHER TALES, in Prose and Verse, by the Author of "Hymns for Little Children," with three fine Engravings. 223 pp. large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

OUR LITTLE COMFORT, by the Author of "Wreaths and Branches for the Church," &c. 205 pp. with two fine Engravings; large 16mo. ed., muslin, 62c.; muslin, gilt edges, 75c.; 18mo. ed., half mor., 38c.; flexible, imitation watered silk covers, 25c.

STORIES ON THE EIGHT BEATITUDES. 175 pp. 18mo., muslin, 33c.; half mor., 27c.

Also, in Eight separate Books, paper covers, 25c. for the set.

STORIES FOR LITTLE FOLKS—Twelve in number, of 32 pp. each, 32mo., viz.: The Two Goldfinches; The Elephant and the Gingerbread Nuts; The Chiff-Chaff; The Lost Dog; The Minnows; The Caterpillar; The Pig and the Cat; The Hen and Chickens; The Lost Spoon; The Love-Birds; The Broken Pitcher; The Spider. 25c. for the set.

Also, in six volumes, of 64 pp. each, flexible muslin, at 12½c. per volume, or 75c. for the set.

CHRISTMAS AT HOME; and THE EBONY BOX, by the Author of "Little Flora," with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.

MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.

THE CHURCHMAN'S DIARY, for 1854—with several important improvements on the Diary of last year. It contains distinct notation of all the Holy Days and Seasons of the Church; all Anniversaries and Meetings of Church Institutions, Conventions, &c.; the Lessons for Daily Service throughout the Year; blank spaces for memorandums for each day, and blank pages at the end for Monthly Expense Accounts, and Miscellaneous Memoranda; also, a number of New and Valuable Tables.

Flexible roan covers, gilt edges, 37½c.; morocco tucks, 50c.

☞ Copies of the Diary will be forwarded by mail, post-paid, for the above-named prices, transmitted in postage stamps or otherwise, to DANIEL DANA, Jr., Agent, &c.,
dec17tf 637 Broadway.

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized [illegible] THE GOSPEL AND THE CHURCH.

TERMS: Three Dollars a-year, payable always in advance. No subscription [illegible] unless [illegible]
mar1-9 JOHN HECKER, Proprietor.

PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, N. Y.